NEW ENGLAND SPECTATOR.

A FAMILY PAPER DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, AND THE CIRCULATION OF USEFUL INTELLIGENCE.

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SPECTATOR.

SATURDAY, NOVEMBER 25, 1837.

Testimonies on Peace.

The cause of peace we regard as strictly evangelical, and rejoice to find Christians espousing it, not as a question of politics, nor merely as an object of patriotism and philanthropy, but as a part of our religion. Such is the spirit that pervades all the resolutions of ecclesiastical bodies on this subject; and as none of these have ever come before the community at large, we subjoin a few specimens.

1. *The cause of peace identical with the gospel, and worthy of a place among the great benevolent enterprises of the age.*

The General Association of Congregational and Presbyterian ministers in New Hampshire, "having full confidence in the promises of God, that the time will come when wars and fightings shall cease throughout the earth,—*Resolved*, that we believe God designs to accomplish this object *through the instrumentality of his church*, and that it is the duty of all Christians to labor and pray for so desirable a consummation; that the General Association regard, with deep and increasing interest, the object and efforts of the American Peace Society, and would very cheerfully co-operate with the Society in every wise and practicable measure to hasten the universal peace of the nations."

The General Association of Massachusetts, "*Resolved*, That the American Peace Society, having for its object the abolition of war by the diffusion of light concerning its physical and moral evils, is eminently entitled to the cordial co-operation and support of all the churches of Christ."

The General Conference of Congregational churches in Maine, among the multitude of their resolutions on the subject, "commend this cause to the Christian community as worthy of a place among the benevolent enterprises of the age, and deem it our duty as disciples of Jesus Christ, to do whatever is in our power to secure the immediate, universal and permanent abolition of every species of war."

The Consociation of Rhode Island "cordially approve the cause which the American Peace Society has espoused, and resolve, that the abolition of the wicked custom of war,—and the promotion of universal peace, are among the appropriate works of Christianity, and should be recognised among the benevolent enterprises of the day."

Similar resolves have been passed by *all* the general associations of Congregational and Presbyterian ministers in New England, and by a large number of local associations and conferences.

The Baptist Convention of Massachusetts were unanimous in saying, "Whereas the members of this convention regard the custom of deciding international disputes as a relic of barbarism, and unworthy the countenance of civilized and Christian communities; believing that war is in opposition to the spirit & precepts of Christianity, an insuperable hindrance to missionary efforts, and to the spread and firm establishment of the Christian religion; that it produces a disregard of the duties of the individual to himself, to his neighbor, and to God; that it tolerates a constant neglect, and often induces an utter profanation of the Sabbath; that it engenders looseness of principle, licentiousness of manners, and brutality of conduct, thus destroying moral and religious sentiment, degrading the character, and debasing the soul; therefore, *Resolved*, That this convention recommend to their brethren and friends throughout the State, to promote by all proper means the cause of peace."

The Christian Conference of Massachusetts in 1835, "*Resolved*, That it is the solemn duty of all the disciples of the Prince of peace, and more especially of all his ministers, to use their influence to quell the war spirit in our world, and promote a spirit of peace; and that the American Peace Society is eminently entitled to the sympathy, co-operation and prayers of the Christian church."

We need not continue our extracts on the point now before us. Suffice it to say, that resolves of similar import have been passed by Unitarians, Methodists, Free-will Baptists, Presbyterians, and portions of the Dutch Reformed Church; in all, *eight* denominations of Christians; ample proof that leading minds in the Christian community deem this cause worthy of universal and efficient support. G. C. B.

Nov. 22, 1837.

CHRIST A REFORMER.—No. 7.

4. If Christ came to send fire on earth to purify and reform it, then he must be *greatly displeased with all those who labor to quench it*, or who in any way hinder its spread. When our Savior, the great Prince of true reformers, was laboring to reform the church and world, the Scribes, Pharisees, chief priests, rulers, and elders—all the nobility, with but very few exceptions, united to quench the purifying fires which he kindled. These classes embraced the high professors of religion, the rank, the wealth and influence of the nation, and were professedly 'as much opposed to the errors and vices of their time as any body; but'—they thought fire not the proper means to purify the earth. Or, to drop the figure, they could not bear his immediate and universal righteousness. They hated his wisdom, which was too highly charged with the same moral quality, and made too little of present, and too much of future and eternal consequences. They wished to have peace and prosperity in their day, or for the present, and let future consequences take care of themselves. Above all, they could not bear to have all manner of errors, sins and hypocrisy exposed and reproved. "Master, so saying thou reproachest us also."

The measures of Christ were thought too revolutionary, and destructive of the public peace and tranquility. He was accused of *stirring up the people*, by teaching his treasonable and mad schemes throughout all Jewry, and of perverting and endangering the nation, so as to expose them to be taken away by the Romans. His severe and uncharitable denunciations of the ministers of religion were thought to be almost blasphemy, and adapted to destroy all clerical influence, authority, and usefulness, and with it, to overturn morality, religion, and government.

Another objection was, he eat, he drank, he associated, with publicans and sinners, and chose his disciples from the despised fishermen, and employed so many ignoble, unlettered, unrefined fellow laborers, that the high and respectable classes of the community could not think of co-operating with such persons. Their Gamaliels felt sure that his measures would defeat his object, and make the state of things vastly worse, and that he would soon turn out as Theudas, and Judas of Galilee had done. They felt confident that such measures to enlist the "babes and sucklings," the weak, ignorant and foolish men and women of the nation, while they could confidently inquire, "have any of the rulers believed on him?" must end in mischief and blight.

So reasoned the "wise and prudent" when Christ was laboring to reform the church and world; and for these, and various other reasons which they thought not prudent to mention, they labored to quench and to prevent the spread of the purifying fires he kindled. At length, they raised a general mob at Jerusalem, who instituted a mock trial, and though they found nothing criminal against him, they led him to the cross, and executed him in the most cruel, and ignominious manner. The multitudinous miracles he had performed of healing the sick, of casting out devils, and of alleviating human wretchedness, were all regarded as the work of Beelzebub, the prince of devils, and looked upon with an evil eye. His followers were persecuted, and his mighty enterprises and works to reform his nation became a taunt, a proverb, and a bye word. Thus ended the tragical life and crucifixion of the Prince of reformers. But God was exceedingly offended at their treatment of his dearly beloved Son, who lost his life, under such unparalleled cruelty, ignominy, and derision, while so arduously laboring in the best possible ways, to reform and save his nation. As an expression of his awful displeasure, we are told that "there was darkness from the sixth to the ninth hour. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and rocks rent, and the graves were opened; and many bodies of the saints which slept arose."

Christ also frequently manifested peculiar displeasure at those who the most effectually opposed his principles and measures to reform his nation, by denouncing the anathemas, woes, and judgments of heaven upon them. Just as much as he desired to reform the church and world, for the glory of God and the everlasting good of mankind, so intense was his holy indignation against all those who resisted and withstood his measures of reform.

We have reason to believe that Christ is equally displeased with the men of authority and influence at this day, who deride and oppose those reformers that are laboring according to his example and precepts, in the great work of reforming the church and world. There is now a large class of the presidents, rulers, professors and doctors of divinity, city clergymen, and managers of our general and state governments, our seminaries and benevolent institutions, who constitute the nobility, the rank and leading influence of this nation, who have been combining together for years, to quench out the purifying and reforming fires which have been kindled and kept alive by the friends of general and thorough reform. They commonly profess to be as much opposed to slavery, intemperance, licentiousness, Sabbath breaking, war, popery, and other leading national sins and vices, as any body, but—they do not approve of the *way*, the *means*, and the *measures* which are now used to promote reformation. In their view, they *are too exasperating*; and yet the church and world are not so much exasperated as they were with the principles and measures of Christ to reform the world. Has there been any instance when "*all they in the synagogue* were *filled with wrath*, and rose up to destroy" a modern reformer? They fear that the measures *endanger the union and the peace of the nation*, of the churches, of families, and of benevolent, moral and literary institutions. But do they as much as those of Christ, who said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father and the daughter against the mother." "I am come to send fire on the earth; and what will I if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you nay, but rather division: for, from henceforth there shall be five in one house divided, three against two, and two against three." Who can promote a needed political, religious and moral reformation, without destroying the peace which is founded in unrighteousness and wickedness? Such peace is enjoyed at an awful expense!

They greatly fear that the present measures to reform the church and nation have a tendency to diminish the influence, authority, and sacredness of the pastoral office, of clerical influence, and of ecclesiastical authority. And yet it might not be easy to show that present reformers go beyond Christ in exposing rebuking and denouncing the chief priests, rulers, Scribes and Pharisees who withstood his measures of reform. They fear the practice of sharply rebuking, and especially of disfellowshiping heretics and transgressors is carried too far, and is adapted to exasperate, provoke, and alienate, rather than to convert and gain them. But it is doubtful whether this practice is carried farther than Christ carried it in his treatment of those who the most obstinately and effectually resisted his reformatory principles and measures. Christ's maxim was, "If thy brother trespass against thee, rebuke him: and if he repent, forgive him." And he taught his disciples to let incorrigible transgressors, who rejected the second and third admonition, be unto them as a heathen man and a publican was to the Jews, that is, to disfellowship them. Christ well knew that the general and ultimate effects of sharp rebuke, and disfellowship, when justly applied, were salutary and important. S.

Duties of Women.

One of the duties which devolve upon women in the present interesting crisis, is to prepare themselves for more extensive usefulness, by securing to themselves those religious and literary privileges and advantages that are within their reach, if they will only stretch out their hands and possess them. By doing this they will become better acquainted with their rights as moral beings, and with their responsibilities growing out of those rights—they will regard themselves as they really are, FREE AGENTS, immortal beings, amenable to no tribunal but that of Jehovah, and bound not to submit to any restriction imposed for selfish purposes, or to gratify that love of power which has reigned in the heart of man from Adam down to the present time. In contemplating the great moral reformations of the day and the part which they are bound to take in them, instead of puzzling themselves with the harassing because unnecessary inquiry how far they may go without overstepping the bounds of propriety, which separate male and female duties, they will only inquire, 'Lord what wilt thou have us to do.' They will be enabled to see the simple truth that God has made no distinction between men and women as moral beings, that the distinction now so much insisted upon between male and female virtues is as absurd as it is unscriptural, and has been the fruitful source of much mischief, granting to man a license for the exhibition of brute force and conflict on the battle field, for sternness, selfishness and the exercise of irresponsible power in the circle of home—and to woman a permit to rest on an arm of flesh, and to regard modesty and delicacy and all the kindred virtues as clearly appropriate to her. Now to me it is perfectly clear, that WHATSOEVER IT IS MORALLY RIGHT FOR A MAN TO DO, IT IS MORALLY RIGHT FOR A WOMAN TO DO, and that everlasting confusion must exist in the moral world until woman takes her stand on the same platform with man, and feels that she is clothed by her Maker with the *same rights* and of course that upon her devolve the *same duties*.

It is not my intention, nor indeed do I think it is in my power, to point out the precise duties of women. To him who still teacheth by his Holy Spirit as never man taught, I refer my beloved sisters. There is a vast field of usefulness before them. The signs of the times give portentous evidence that the day of millennial glory is approaching; and I urge them by every consideration of a Savior's dying love, by the millions of heathen in our midst, by the sufferings of woman in almost every portion of the world, by the fearful ravages which slavery, intemperance, licentiousness and other iniquities are making of the happiness of our fellow creatures, to come to the rescue of a ruined world, and to be found coworkers with Jesus Christ.

"Ho! to the rescue, ho!
Up every one that feels—
'Tis a sad and fearful cry of woe
From a guilty world that steals.
Hark! hark! how the horror rolls,
Whence can this anguish be?
'Tis the groan of a trammel'd people's souls
Now bursting to be free."

And here with all due deference for the office of the ministry which I believe was established by Jehovah himself, and designed by Him to be the means of spreading light and salvation through a crucified Savior to the ends of the earth, I would entreat my sisters not to *compel* the ministers of the present day to give their names to great moral reformations. The practice of making ministers life members or officers of societies when their hearts have not been touched with a live coal from the altar and animated with love to the cause we are engaged in, is highly injurious to them, as well as to the cause. They often satisfy their consciences in this way, without doing anything to promote the anti-slavery, or temperance or other reformations; and we please ourselves with the idea that we have done something to forward the cause of Christ, when in effect we have been sewing pillows like the false prophetesses of old under the arm-holes of our clerical brethren. Let us treat the ministers with all tenderness and respect, but let us be careful how we cherish in their hearts the idea that they are of more importance to a cause than other men. I rejoice when they take hold heartily. I love and honor some ministers with whom I have been associated in the anti-slavery ranks, but I do deeply deplore for the cause's sake the prevalent notion that the clergy must be had either by persuasion, or by bribery. They will not need persuasion or bribery if their hearts are with us; if they are not, we are better without them. It is idle to suppose that the kingdom of heaven cannot come on earth without their cooperation. It is the Lord's work, and it must go forward with, or without their aid.

Let us keep in mind that no abolitionism is of any value which is not accompanied with deep, heartfelt repentance; and that whenever a minister sincerely repents of having either by his apathy or his efforts, countenanced the fearful sin of slavery, he will need no inducement to come into our ranks; so far from it, he will abhor himself in dust and ashes for his past blindness and indifference to the cause of God's poor and oppressed, and he will regard it as a privilege to be enabled to do something in the cause of human rights. I know the ministry exercise vast power, but I rejoice in the belief that the spell is broken which encircled them and rendered it all but blasphemy to expose their errors and their sins. We are beginning to understand that they are but men, and that their station should not shield them from merited reproof.

I have blushed for my sex when I have heard of their entreating ministers to attend their associations and open them with prayer. The idea is inconceivable to me that Christian women can be engaged in doing God's work and yet cannot ask his blessing on their efforts except through the lips of a man. I have known a whole town scoured to obtain a minister to open a female meeting, and their refusal to do so spoken of as quite a misfortune. Now I am not glad that the ministers do wrong, but I am glad that my sisters have been sometimes compelled to act for themselves it is exactly what they need to strengthen them and prepare them to act independently. And to say the truth, there is something really ludicrous in seeing a minister enter the meeting, open it with prayer, and then take his departure. However I only throw out these hints for the consideration of women. I believe there are solemn responsibilities resting upon us and that in this day of light and knowledge we cannot plead ignorance of duty. The great moral reformations now on the whole are only practical Christianity; and if the ministry is not prepared to lab or with us in these righteous causes let us press forward and they will follow on to know the Lord.

CONCLUSION.

I have now, my dear sister, completed my series of letters. I am aware they contain some new views; but I believe they are based on the immutable truths of the Bible. All I ask for them is the candid and prayerful consideration of Christians. If they strike at some of our bosom sins, our deep-rooted prejudices, our long cherished opinions, let us not condemn them at account, but investigate them fearlessly and prayerfully and not shrink from the examination, because if they are true, they place heavy responsibilities upon women. In throwing them before the public, I have been actuated solely by the belief that if they are acted upon, they will exalt the character and enlarge the usefulness of my own sex, and contribute greatly to the happiness and virtue of the other. That there is a root of bitterness continually springing up and troubling the repose of both men and women, must be manifest to even a superficial observer, and I believe it is the mistaken notion of the inequality of the sexes. As there is an assumption of superiority on the one part which is not sanctioned by Jehovah, there is an incessant struggle on the other to rise to that degree of dignity, which God designed women to possess in common with men, and to maintain those rights and exercise those privileges which every woman's common sense, apart from the prejudices of education, tells her are inalienable, they are a part of her moral nature, and can only cease when her immortal mind is extinguished.

One word more—I feel that I am calling upon my sex to sacrifice what has been, what is still dear to their hearts, the adulation, the flattery, the attentions of trifling men. I am asking them to repel these insidious enemies whenever they approach them, to manifest by their conduct that although they value highly the society of pious and intelligent men they have no taste for idle conversation and for that silly preference which is manifested for their personal accommodation, often at the expense of great inconvenience to their male companions. As an illustration of what I mean, I will state a fact.

I was traveling lately in a stage coach. A gentleman who was also a passenger, was made sick by riding with his back to the horses. I offered to exchange seats, assuring him it did not affect me in all unpleasantly; but he was too polite to permit a lady to run the risk of being discommoded. I am sure he meant to be very civil, but I really thought it was a foolish piece of civility. This kind of attentions encourages selfishness in woman, and is only accorded as a sort of quietus in exchange for those *rights* of which we are deprived. Men and women are equally bound to cultivate a spirit of accommodation; but I exceedingly deprecate her being treated like a spoiled child, and sacrifices made to her selfishness and vanity. In lieu of these flattering but injurious attentions yielded to her as an inferior, as a mark of benevolence and courtesy, I want my sex to claim nothing from their brethren, but what their brethren may justly claim from them in their intercourse as Christians. I am persuaded woman can do much in this way to elevate her own character. And that we may become duly sensible of the dignity of our nature, only a little lower than the angels, and bring forth fruit to the glory and honor of Emanuel's name, is the fervent prayer of

Thine in the bonds of womanhood,

SARAH M. GRIMKE.

Vindication of Christian Ministers.

[Continued.]

"*I seek not yours but you.*"—PAUL.

[By the Rev Nathaniel Bouton, Concord, N. H.]

III. You may now ask for the evidence that our assertions are to be relied on. "You disclaim selfish and secular ends in your work, and avow that your aim is the spiritual and everlasting good of others; but it is natural for men to conceal their interested motives, and for ministers especially to wish to be thought very sincere, in order the better to accomplish their objects." Such is the language of objection. In reply to which we observe:—

1. It is unjust and wrong in you to impute *selfish motives*, indiscriminately, to the ministers of Christ. If our word is entitled to credit in ordinary matters, it ought to be received in this, unless you can point out facts in proof of our selfish ends. Did our example or conversation contradict our word, then indeed we could not expect to be believed. But we have a right to demand that you specify facts in the case; that you name the very things which make it manifest that we seek "*yours*" and not "*you*." If facts warrant you in fixing the charge upon particular persons, do it; but you may not impute to all what perhaps is not true of one in fifty or a hundred.

2. Further: if our aims are selfish, then you must admit *that we rarely accomplish them*. What do we gain of yours to compensate us for years of study and expense to prepare for our work; and for the unremitting labor and anxiety with which we prosecute it? Do we gain your property?—grow rich by your liberality? The sight of a people that do, or would, knowingly thus enrich their minister, would truly be wonderful to behold. No; the average compensation of ministers in this country is less than that which any mechanic and trader in ordinary circumstances can earn; reckoning our necessary expenses for books in order to be able to instruct you; our company to which our houses are always open, and our charities in which it is expected we shall be liberal; it is only by the most rigid economy that the compensation which we receive sustains us. Of this we do not complain; we do not wish it were otherwise. It would be injurious to us and detrimental to you, were we made rich by your offerings. The Master whom we serve, though rich, yet voluntarily became poor; and for his sake we are unwilling to claim, or even to receive more from those to whom we minister than will enable us to pursue our work without interruption and anxiety. As to our popularity with you and our interest in your affections; we value them chiefly as a means of higher good, and can readily sacrifice them at the call of duty. If you suppose that our aim is to gain these by being hypocritical ministers, we are certainly objects of pity, not to say of contempt. For unless our consciences are seared, you must know that our employment would be a source of misery to us. Every time we denounced sin in others, we should condemn ourselves. Every warning to the wicked that we uttered, would be admonitory of our hastening doom. Every word that we spake of death and of judgment to come would echo our unfitness for either; and every time we thought or spake of heaven, we should be reminded, we have no inheritance there! Dr. Scott, who at first entered upon the ministry with mere selfish aims, makes the following affecting confession: "Being stately employed, and with the appearance of solemnity in the public worship of God, whilst I neglected him in secret; my conscience clamorously reproached me with base hypocrisy, and I began to conclude that if eternal torments were reserved for any sinners, I certainly should be one of the number. And now again I was filled with anxious fears and terrifying dreams, especially as I was continually meditating upon what might be the awful consequences should I be called hence by sudden death. Even my close application to study could not soothe my conscience nor quiet my fears; and under the affected air of cheerfulness I was truly miserable." Sad choice, miserable portion! If a man, for the sake of gain, or affection, or worldly interest of any kind, will thus be the author of his own misery! Better be a hewer of wood and a drawer of water; yea, a slave, to be whipped and trodden upon by a tyrannical master, than be an insincere and ungodly preacher of the gospel.

3. But further in evidence of our honesty, we refer you *to the manner in which we discharge our ministry*. If we seek "yours" rather than "you," why do we adopt a course so likely to give offence? What doctrines do we preach? Those which the carnal mind naturally loves?—those which are most readily and with the least evidence believed and embraced by the mass of mankind? Alas! we find it is now as it was in apostolic times; that the very truths which we are commissioned to preach are foolishness to some and a stumbling-block to others. Yet we dare not withhold them. When we preach of God, we exhibit his infinite holiness, justice, and sovereignty, as well as his love and mercy. We urge the obligations of the Law without abatement—pressing the great command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." We charge upon all the violation of this law; yea, a deep and radical aversion of heart to it; and hence urge the necessity of being born again. We demonstrate the utter inadequacy of all works of a sinner to procure the favor of God, without an atonement; and then preach Christ and him crucified, as the Redeemer mighty to save. We hold forth CHRIST as the last hope of a ruined world, and drive the sinner from every other refuge to which he would fly. We unfold the terrors of the Almighty to the impenitent and unbelieving. We prove from reason and Scripture, the certainty of a judgment to come and the retributions of eternity. Are these the doctrines which are suited to please wicked men?—for the preaching of which to them, they will be likely to give a liberal reward? No. If we sought to please rather than save you, we should not bring such unpleasant truths to your ears and urge them upon your belief and practical regard. But we would a thousand times rather run the hazard of incurring your displeasure, than offend our Master. It is no object with us to enjoy your favor, affection, and gifts, and lie under the frowns and wrath of our Judge. We dare not therefore preach smooth doctrine; we dare not tell you otherwise, than that your hearts are naturally full of evil and must be changed; that God's law is immutable and you must forever suffer its penalty, unless you repent and trust alone for salvation in the atoning merits of a crucified Savior.

If we sought "yours" rather than "you," should we follow you with so many reproofs and warnings against the sins which you love and practice?—or remonstrate with you for neglecting known duties? What sin do we spare? If you profane the name of the Lord; or break the Sabbath; or disobey parents and superiors; or are malicious and envious; or commit fornication or adultery; or steal, or bare false witness; or even covet; we tell you of it, and warn you to desist. If you cherish a worldly mind, are covetous, ambitious, ungenerous, and unkind; if addicted to intemperance in any form—as to food or drink; or if you are lovers of pleasure more than lovers of God; we admonish and warn you of the consequences. Alas! we are often exceedingly pained even to speak of these sins; probably much more than you are to commit them: but we dare not see sin upon you and be silent. Better for us to warn, though we incur your displeasure, than be silent, and guilty of your blood!

As to your neglect of known duties—you will bear us witness that we admit of no excuses for it. We follow you into all the relations and walks of life, and urge on you obedience to every divine command. Do you restrain prayer in secret or in your family; neglect to train up your children for God; to study the Scriptures; attend on public worship; to commemorate the Lord's death at his table, or to bear a part in spreading the gospel through the world?—we do not allow your conscience rest while guilty of such neglect; but plainly declare, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of our Father which is in heaven." Yea, "That servant who knoweth his Master's will and doeth it not shall be beaten with many stripes."

We warn you also against resting in professions and external duties. We allow no past experience as evidence of true religion without present holiness and obedience. The backslider, we warn; the lukewarm, rebuke. We address every class of hearers—the aged, the middle aged, and the young; the rich and the poor; the prosperous and the unfortunate; as we judge their circumstances demand. Who of you can say, we are partial? Do we flatter any?—do we spare professors of religion when out of the way, more than non-professors?—do we seek the applause of the learned, more than the improvement of the ignorant?—the favor of the rich and influential, more than the salvation of the poor? If not, on what ground are we charged with seeking "yours" and not "you?"

[To be continued.]

TEMPERANCE.

Mr. Buckingham's Temperance Address.

On Monday evening, long before the hour appointed, the Tabernacle was filled to overflowing. At half past seven, S. V. S. Wilder, Esq. was called to the chair. Prayer was offered by Rev. Mr. Duffield.

Mr. Buckingham, after a brief and appropriate introduction, proceeded to speak as a *witness* in favor of temperance. He was at sea at nine years of age. At ten, he was a prisoner of war. Before eleven, he traveled through France, Spain, and Portugal. He was then pleased with the sobriety which he observed. He asked himself, why were they, in this respect, superior to England? Was the gospel better understood? Were the governments more just? Was education more general and perfect? None of these; and yet temperance, which the apostle closely connects with righteousness, was more practised. He returned to England, determined to set an example of temperance.

He was still more strongly impressed by what he saw in Mahometan countries, where he afterwards spent three years without seeing a European. In traveling 30,000 miles, he did not see more than half a dozen drunkards, and these had learned the vice from Christians. During his residence in India, he saw the contrast between the Asiatics and the Europeans. He returned, determined to attempt a reformation in his own country, before temperance societies were formed, even here.

He thought England the most intemperate country in the world; but on visiting Scotland, he found the evil still greater, and in Ireland, he saw the very climax of intemperance.

He was invited to stand as a candidate for a seat in Parliament. He gave his constituents to understand, from the first, that he considered intemperance the greatest evil with which the kingdom was afflicted, and that, if elected, he should endeavor to engage Parliament in some measure of reform. His friends commended his courage, but begged him to consider the consequences; that all the publicans, all who make and sell intoxicating drinks, would be against him at the polls; and so it was.

In Parliament, he found the difficulties even greater than he had anticipated. Some wished for only moral means, and were opposed to legislation. But legislation is a moral means. It produces discussion, and is a means of convincing the minds of men. He wished the world was perfect enough to be governed by moral means only, without legislation; but such was not the fact. He found it necessary to proceed with caution. He introduced a resolution for appointing a committee, to inquire concerning the existence, extent, evils, and possible remedy, of intemperance.

A deputation from Ireland arrived, and addressed the Chancellor of the Exchequer on the subject. He told them that Mr. B. was a monomaniac, and that nothing could be done till the public mind was prepared—like him who would not touch the water till he had learned to swim. But it was determined not to wait. The Temperance Society in London assisted him to send circulars to different parts of the kingdom, inviting the people to petition. Members of Parliament began to come to him. They had received petitions from constituents, whose requests they dared not disregard, urging them to favor Mr. B's motion. They were afraid of ridicule, if they complied, and of losing their next election, if they refused, and they begged him to put it off. He does not say that those petitions made 100 converts in Parliament, but they made 100 members *very civil*.

When the time came to call up the motion, there were not ten faces which were not lighted up with the expectation of something ludicrous. He stated facts. They affect to be great economists. He told them of Leeds, crushed down, as every body said, with a poor tax of 30.000 pounds, or about $150,000 dollars a year. The temperance society had furnished evidence that seven tenths of this or £21,000, was occasioned by intemperance; and that the annual expenditure in that city for drinks, was not less than £300,000. The case was not better at Manchester, and at other places. At Sheffield, the coroner sat on 13 cases of death from intemperance in 12 days. As guardians of the wealth of the nation and of the lives of the people, it behoved Parliament to look at the subject. His resolution was adopted by a vote of about two to one. The Chancellor of the Exchequer had predicted that, unless some good-natured man should second the motion out of pity, no body but the mover would vote for it.

Mr. B. then gave us some account of the information collected by that committee, and some excellent reasoning concerning the nature and influence of intoxicating drinks. He noticed the rise and progress of the Total Abstinence society in England. He appears to be a decided friend of that society, but abstains from censuring those who do not join it. Those who abstain from ardent spirits, he approves, for they do well; those who abstain from wine and beer, do still better. *N. Y. Observer.*

Letter from Mr. Delavan.

My dear Friend,—Many very excellent friends of temperance have been offended and rather driven from the cause, by what they have considered the *extravagance*, *fanaticism* and *ultraism* of temperance men. I never could understand why these good men should withdraw for these reasons. It has appeared to me, these reasons should have been powerful to impel them to greater effort, so as to wrest so important a reformation from such hands. I have been constrained to come to the conclusion, that the offence has been rather imaginary than real; that after all, those that have, from a sense of duty, taken the high ground and the lead in the temperance movements for the last two years, have not been *fanatics* nor *madmen*, but have only carried out the principles on which the reformation commenced.

Ever since Noah and Lot drank alchohol and became drunk, I suppose good men have preached *moderation* in the use of it; but did such preaching prevent intemperance? I need not ask the question; for all know, or might know, that it has been on the increase under such preaching, since the first man was made drunk by it. The great discovery, as I think, of the *true principle* of cure, was reserved for the present generation. Entire, total and everlasting abstinence from the poison, in my judgment, is the *only sure* cure. All other schemes will effect nothing *permanently*; and unless the virtuous, the influential, will adopt this principle, I have no hopes. Let the whole world, from this time forth, abstain, entirely, from all intoxicating drinks, and intemperance will, with all its train of horrors, entirely cease; but let the *moderation* doctrine prevail, and drunkenness, with all its legion of evils, will continue from generation to the remotest time.

Every individual, no matter how high or how low his situation in life may be, has an important part to act in this matter. His influence will either be for or against this principle; and his responsibilities to his Maker and his fellow-men are great. Christians especially have an important part to act in this business. Let their standard be low; let them continue the use of alcohol in ever so great moderation, as a common beverage, and the world will continue to use it. But should they in a body abstain, then the reformation is rapidly approaching its completion. May God grant that they may all feel their responsibilities on this subject, so intimately connected with the spread of religion and the conversion of the world!

Great objection has been made to branding the use of alcohol as a beverage, as an immorality. Objectors should examine this question calmly and by the light of reason and truth; add to which, *experience*. Is it not the command in God's holy word, "Do thyself no harm," as binding us not to lie, or steal, or commit murder? If we persevere in a course which serves to shorten life, do we not commit wrong? I cannot but consider the use of intoxicating drinks, as a beverage, in health, *always* injurious; *never, never* beneficial; and as alcohol is the basis of intoxication, I find it quite out of my power, rationally, to make any distinction between one kind of intoxicating liquor and another. I class them all together; and if it be not immoral to drink it in one form, it cannot be in another.

My view of immorality of the act depends, in a great measure, on the knowledge we possess of the tendency of it. I have not the least question that the individual, who, in health, drinks alcohol, as a beverage, does himself harm just in proportion to the quantity he drinks. While drinking it, if he believes in his conscience that he is benefited, not injured, by it, he cannot, as I view it, commit a sin against God, although I consider he does violence to his constitution. But should he stubbornly refuse to examine the subject, and wilfully shut his eyes to the means of information within his reach, then the question presents itself in another light. God sometimes winks at the sins of ignorance, as he has informed us in his word; but if we will not have the light when we can by searching, have we any excuse?

I believe the time has now fully come, when this point should be *clearly* and *fully* understood and *settled*; and I have addressed you this letter, for the purpose of expressing my own views, that the public may clearly understand them. I am convinced that all those who have the temperance cause at heart, are sincerely anxious for the closest union and a full understanding on all those points which have occasioned discussion and some variety of opinion. If I am wrong in my views, as now cordially and honestly expressed, I am most anxious to be corrected; and I beg of you, my dear sir, that you will freely state to me, should we differ, wherein that difference consists. I remain, my dear sir,

Truly and affectionately, your friend,

EDWARD C. DELAVAN.

ANTI-SLAVERY.

Mr. Goodell—Orthodoxy—The Liberator.

The Friend of Man of Nov. 15, as we stated last week, contains an article of seven full columns on "Mr. Garrison—The Liberator—Affairs at the East, &c."—from which we make the following extracts. After a few introductory remarks, he says,

The question is *not* whether it would not have been better if certain movements had not been made and the cause of human liberty brought into a given predicament: but whether it is best for the friends of human rights to *know* just where they *are*, and to what dangers they are exposed.

After alluding to his previous remarks on the Appeals, &c. most of which he disapproves of, he adds,

It was alleged by them that the Liberator was becoming a vehicle of attack upon certain theological tenets, an attack not demanded by the promotion of abolition; and we expressed our hopes that there would be no future ground of complaint on that score. Our hopes are disappointed. Our regrets are well expressed in a letter of friend John G. Whittier, in the Liberator of October 27th. Alluding to a most singular letter from New Jersey which had appeared in that paper the week previous, with the endorsement of Mr. Garrison, he says:—I "cannot but regret its publication. The whole letter seems to

me as decidedly *sectarian* as any thing which can be culled from the Orthodox Recorder, or the Universalist Trumpet. For such documents our society ought not to be held in any way responsible." Friend Whittier accordingly proposes that the Liberator should cease to be the organ of the Massachusetts Anti-Slavery society. This may, in part, remedy the evil. And no one can doubt the right of Mr. Garrison to discuss in his own paper any topic he chooses. But it cannot add to the harmony of abolitionists in Massachusetts, even then to see a paper like "THE LIBERATOR" abounding in sneers against "*the Orthodox*," large numbers of whom are abolitionists; and against "*orthodoxy*" which some of them do not know how, very readily, to separate from the foundation principles of their *abolitionism!*

This is the ground we have lately taken in the Spectator. Our abolitionism is based on our orthodoxy; and no other abolitionism is adequate as a moral means, to the overthrow of slavery. We hope none will again misunderstand our use of the term 'orthodox,' after reading what Mr. Goodell says on the

Orthodoxy of New England.

A very cursory glance at some of the distinguishing tenets of the theology in New England technically denominated 'orthodox' will serve to illustrate the curious predicament into which the abolitionist who happens to be 'orthodox' would find himself placed, if Mr. Garrison should feel it incumbent on him to occupy the Liberator with attacks upon 'orthodoxy.' For example,

The 'orthodox' theology lays it down as a first principle that conversion from sin to holiness must always be an *instantaneous* work. It utterly discards the theory of a *gradual* repentance and regeneration. And so the simple hearted orthodoxian that heard the duty of immediate repentance urged upon the slaveholder, became a thorough-going abolitionist, and renounced the heresy of deceptive gradualism.

Again: the orthodox theology insists on *disinterestedness:* doing our duty and leaving the consequences with God, whether forgiven or not forgiven:—doing right, without stopping to negotiate either for personal *safety* or a *compensation*. And accordingly, the docile disciple of orthodoxy applied the same principle when the subject of slavery was presented and had a ready answer to half the cavils of the opposition.

Again, the orthodoxy of the straiter sort, insists that the interest of every being in the universe should be regarded according to its real worth, and so it adjusts the relative claims of men, of angels, and of God himself by this one standard. The well read orthodoxian needed no long argument to prove to him that the interest of a man should not be placed upon a level with that of a brute.

Again, the orthodoxy of New England as taught by its ablest advocates, rejects the theory that virtue consists in utility, that morality results from an estimate of consequences, that expediency is the rule of duty. A consistent orthodoxian who abides by his professed principles never talks of expediency as constituting a safe rule of action.

Again, the orthodoxy of New England opposes itself to that sickly sentimentalism (as it calls it) which, under the plea of exhibiting a "Christian spirit," denies that a Merciful Being can punish transgression, and which accordingly cries out against all "*denunciation*" as "vituperative" and "unchristian." "*Orthodox*" abolitionists who have ever learned the A B C of their theology, are never heard to find fault because reformers declare the just judgments of God against transgressors.

Again, New England orthodoxy takes special care to guard against the Antinomian notion—so prevalent at the South—that the moral law of the decalogue is somehow superseded, as a rule of duty, by the gospel. It says, "do we then make void the law through faith? God forbid. Yea, *we establish the law.*" "The law of the Lord is perfect, converting the soul." Of course its consistent disciple recognizes no true Christianity that does not include active and cheerful obedience to the divine law, which Christ came not to destroy, but to fulfil. The religion of a slaveholder, of course, finds little favor with the honest and intelligent advocates of that system.

Again, the pupil of New England 'orthodoxy' has been taught to make little or no account of the apparent goodness of unrepenting transgressors: he has been much blamed for his practice of "indiscriminate censure in this respect—he has been accustomed to rank the plausible sinner with the openly profane and blaspheming. Of course he is prepared to settle the claims of seemingly merciful and pious slaveholders, and conclude them all under sin.

Once more, the student of New England 'orthodoxy' has very possibly imbibed the "horrible doctrine" (as some deem it) that God governs and moves according to his good pleasure, the moral as well as the natural world—but the wrath of man shall praise him, and the remainder he will restrain. And so, when he becomes an abolitionist, he is not apt to be very much frightened or perplexed with the moral confusion and uproar raging around him. If he sees the heterodox Samaritan pouring in oil and wine, while the professedly orthodox priest and Levite are passing by on the other side,—if he sees mere men of the world—and even infidels—under the impulse of conscience and humanity, and the guidance of common sense, taking sides with the poor, and contending for the principles of righteousness, while the doctors of the law commend oppression and renounce justice as a part of the "Jacobinism of the French Revolution"—if he sees the heathen raging and the kingdoms moving—the floods rising and the mountains shaking, his 'orthodoxy' tells him HIS GOD moves and directs the complicated machinery. It bids him look calmly on, and watch while one army after another of subtle and malignant opposers that assembled themselves to crush abolitionism, have been made in his hand the active but unwilling instruments of its promotion!

The points at which we have briefly hinted, constitute the very bone and marrow of what is technically called 'Orthodox Theology.' These are the axioms—the starting points of the system. This was the 'orthodoxy' of Jonathan Edwards. This was the 'orthodoxy' of Samuel Hopkins. It is the 'orthodoxy' of Nathaniel Emmons. This is the very 'orthodoxy' which constrained those eminent men and exemplary Christian ministers to become abolitionists. And it is the same orthodoxy which compels almost every intelligent and honest man in New England and out of it, who understandingly and thoroughly embraces the system, and gives the subject of slavery an hour's serious attention, to become a thorough-going and whole-hearted abolitionist. Ask Dyer Burges and David Nelson, and they will tell you that the lynx-eyed doctors of divinity at the South have looked with a jealous eye on New England 'orthodoxy' for the last half century, for the very reason that they thought they discovered the elements of abolitionism lurking in the system. And who does not know that the recent division in the Presbyterian church was the result of this same jealousy? And that it was brought about by men who virtually make void the law through faith—and abjure New England theology on account of its supposed "*legalism?*"

Now the 'orthodox' abolitionists of New England cannot well avoid the impression, that their orthodoxy and their abolitionism have a good deal of affinity with each other—just as a good thorough-going Quaker abolitionist cannot well help regarding his abolitionism as a part of his Quakerism, since he finds abolitionism subjoined among the other tenets of his sect.

Mr. Goodell next comments on the division on what he terms purely sectarian ground. As these remarks do not apply to our course, we consequently pass it by for the present and quote his language towards the

Antinomianism of Mr. Garrison.

In answer to an attack of the N. E. Spectator, he says, "You are nothing but a legalist. You are endeavoring to attain righteousness by the LAW, and are therefore carnally minded. What is your eternal life? The ten commandments! What is the standard of your obedience? The same! You seem to be ignorant that 'now we are delivered from the law,' that being dead wherein we were held, we should serve God in *newness of spirit*, and not in the *oldness of the letter*.'" It would be out of place here, and we have not time to go into an explanation of the texts of Scripture introduced. It is sufficient to notice that it is understood by Mr. Garrison as releasing the Christian believer from the obligation of obedience to the standard of that code to which the Savior once and again alludes, as containing the substance of the great and irrepealable law of love, which, in the very nature of things, must survive when the heavens and the earth shall have passed away.

When the editor of the Liberator, who has been the Boanerges of the Moral Law and made slaveholders tremble at the thunderings of Mount Sinai, allows himself to re-echo the fundamental axiom of the religious slaveholder's creed—to wit:—that the law of the sacred decalogue is not binding, as a rule of obedience to Christians under the dispensation of the gospel, how will he fortify his condemnations of that "*sin*" which is a "transgression of the law?" Or by what authority will he "denounce" the dreadful sanction of a law which is no longer in force? Or by what logic will he defend the practice of a 'denunciation' which the dispensation we live under does not warrant? If there be no moral law, then there is no sin to be condemned, and no divine wrath against sin *to be* "denounced." Or, vice versa—if it be *wrong* to "denounce" God's judgments against tyrants and their abettors, it must be so because there is no longer any divine law remaining in force!

What! The believer in Christ not bound to obey the moral law of God? This is no newly discovered doctrine. Does Mr. Garrison understand its affinity and its history? It is the antiquated *perversion* of the 'orthodox' creed. It is the counterfeit 'orthodoxy' of a spurious hyper-Calvinism such as once prevailed in England and Scotland. It gave occasion to the biting sarcasms and caustic caricatures of the author of Hudibras. Without being fully incorporated into the written faith of any one sect, it has pervaded several. Its tendencies have been uniform. It has been used to cover over sheep-stealing as well as men-stealing. This is the Antinomianism against which Bellamy wrote his "True Religion delineated," in New England. Edwards encountered it in Northampton and Tennant in New Jersey. Whelpley found it enthroned in the pulpits of New York, (the settled enemy of free discussion,) and wrote his "*Triangle*" to show that it cannot be made to *square* with the principles of *moral rights*. So much for its history. What can be said for its philosophy?

The Christian believer not bound to obey the moral law of God? How then can he be bound to regard those sacred *rights* of GOD and *man* which that law was designed to protect? If there be no such *law* now in force, it must be because there are, at present, no such *rights* to be guarded by it! If the laws stands, then human rights stand. If the law falls, then human rights fall! If the law is suspended, then human rights are suspended! If the *law* is *repealable*, then *human rights* are not *inalienable!* If the Christian is released from obedience to that law, then he is released from regarding human rights: for the law is nothing more nor less than the rule of regarding the rights of God and man. What? The Christian believer not bound to obey such a rule! Alas! The privilege of being a *believer* becomes synonymous, then, with the privilege of being (if one pleases) a *slaveholder!* Is this a doctrine to be advocated by the champions of abolitionism? Most certainly, if Mr. Garrison really intends to go for the advocacy of *such* a doctrine, a good many besides those who are technically called 'orthodox' will be obliged to bear testimony against the error, or else renounce the first principles of their abolitionism. They have no trouble with the "Garrisonism" that has maintained the high and holy sanctions and denunciations of God's righteous law against robbery and oppression,—and against those who saw a thief and silently consented with him, and became partakers with adulterers. No doctors of the law, however orthodox in their professions, could drive them away from *such* a "Garrisonism" as *this!* But if we are to have *another sort* of "Garrisonism" in the Liberator, a Garrisonism that tells us the "standard of obedience" is NOT the sacred code which forbids these abominations, (!) then indeed is the case altered, and the *same principles* which have hitherto impelled us to be fellow laborers with Mr. Garrison will require of us, that in *this* matter, at least, we bear testimony against him. However painful this may be to our feelings, it becomes a duty which we are not at liberty to neglect. Our principles as abolitionists, to say nothing of theological tenets as such, would require us to do so.

He subsequently adds,

But can they (orthodox abolitionists) continue to go with Mr. Garrison? Not if he persists in waging war with the first principles of their religious faith. Not if he must needs point his arrows against the great moral law, which lies at the foundation of their abolitionism. No. Their abolitionism will oblige them to abjure the new notions of Mr. Garrison. Abolitionists must mark out their path by the light of GREAT PRINCIPLES. They must study their Bibles. They must pray always, with all prayer. They must gird themselves with the panoply of righteousness, on the right hand and on the left. They must know no "leader" but the Deliverer of his people. They must think little of themselves, and much of the poor slave. They must learn how to strengthen each other's hands by contending for the same great truths, promoting the same general measures, and refuting the same specious errors. Such a support will be more substantial than continual repetitions of personal commendation, which are inevitably construed into evidences of party feeling and man worship. While our friends enjoy our sympathy, our opponents should have no opportunity to complain of our partiality and unfairness. The seeming severity we are often obliged, in faithfulness, to exercise to our adversaries, should make us the more vigilant and watchful over ourselves and each other. We should remember that we partake the same human frailties, and learn a salutary self-diffidence. We should neither "hang" the distinguished advocates of our cause, nor spoil them in any other way. The "Liberator" should neither be "put down," nor accounted infallible. Its gifted editor, we hope, will never lower down the high and holy standard of the Anti-Slavery Declaration of Sentiments, drawn up by him at Philadelphia, in December, 1833. Long may he continue to "plant" himself "upon the truths of Revelation, as upon the EVERLASTING ROCK." Long may we hear him proclaim, in the language and spirit of that imperishable instrument—"*Those laws which are now in force, admitting the right of slavery, are a* PRESUMPTUOUS TRANSGRESSION OF ALL THE HOLY COMMANDMENTS, and THEREFORE they ought to be INSTANTLY ABROGATED!" This is the standard under which we have enlisted and intend to abide. We should be sorry to part company with one of our old friends. Were we a member of the Massachusetts Anti-Slavery Society, we would second the motion of John G. Whittier, that there be no cessation nor division till the next Annual Meeting in January. By that time, we should hope the devices of the common enemy would be understood, and the causes of internal contention and jealousy, detected and removed. Every mutual compromise should be made which does not imply a relinquishment of fundamental principles. But if the effort to preserve union should *then* be found unsuccessful—we would say again, in the language of friend Whittier—"If the new organization adopts the principles and measures of the National Society, I see no reason in the world for assailing it. Let it go on, and do good if it can. I see no occasion for denouncing it, however I may regret that its members should take such a course." If such a division must take place, let it be amicably and peacefully done. If those who form an "*orthodox*" Anti-Slavery Society, will mould their "measures" according to their own professed "orthodoxy," they will rather *narrow* instead of *expanding* the abolition terms of admission into their communion: they will raise *louder* the tone of their 'evangelical' "*denunciation*" against the abettors of oppression. They will have still *less* "liberality and charity," towards the contemners of God's "holy commandments." *Theirs* will be no "milder type" of abolitionism—no "refuge of lies," into which "half-way-covenant" abolitionists, without thorough "regeneration," may run, and find shelter. No! They have no Universalists nor Unitarians among them, to find fault with them, if (as their principles require) they denounce against the sacerdotal apologists of robbery and crime, the heaviest warnings of everlasting retribution! And, on the other hand, if those who go with the Liberator and Mr. Garrison, will only continue to demand the instant abrogation of the slave laws, "*because*" they "are a presumptuous transgression of *all the holy commandments*;" and if they only take care to let the tone of their "denunciations" correspond with their Declaration of Sentiments (abstaining from needless sectarian controversies,) they cannot become very abhorrent to the *real* friends and advocates of New England "orthodoxy," whether belonging to the Anti Slavery Society or otherwise.

We subjoin the following

Appeal to New England.

One word to the "Orthodox Congregationalists of New England," who stand aloof from the anti-slavery enterprise, and we have done. Permit a member of a New England Orthodox Congregational church, to use great plainness of speech in addressing you. Ye "approve the things that are most excellent." Ye stand up for "the holy commandments" of your God. How long will ye remain indifferent to the most "presumptuous transgression" of them? Ye who say, "Thou shalt not steal"—will ye apologize for theft? Ye who say, a man should not commit adultery—will ye uphold a system of adultery? Ye who say, "Honor thy father and thy mother"—will ye bear no testimony against a system which forbids it? Ye who are zealous for the Sabbath—is it nothing to you, that your recognized Christian brethren have blotted out the Sabbath to one sixth part of the American people? Ye who proclaim the commandment of Jehovah, "Thou shalt have no other gods before me"—can you endure it, that your theological professors should sanction, as a Bible institution, a system which says to the slave, Thou shalt have no other god than thy earthly master? Ye who say, "Search the holy Scriptures, which are able to make you wise unto salvation"—will ye admit that "oral instruction" is sufficient for the slave?—Will ye assent to the policy of withholding the Bible from millions of your countrymen? Ye who believe that Christ Jesus has shed his blood to redeem men—will ye be silent when the purchase of a Savior's blood is sold, by professed Christians, as "goods and chattels," in the shambles?

The Alton Murder.

Mr. Lovejoy was a member of the General Assembly in 1836, and exerted his influence with the majority of that Assembly to defend the Rev. Dr. Beecher and Mr. Barnes, against the persecuting zeal by which those faithful servants of Christ had for years been harassed in their labors; and it is not improbable, that the article which was published at Princeton and republished, and gratuitously distributed in that Assembly, defending slavery on scriptural grounds, had its influence to embolden the advocates of slavery at the West, and produce the catastrophe which our country is now called to deplore. A thrill of sensation will doubtless be awakened by this event, which will recall to the minds of many, deeds which stand associated with the Boston massacre, the 5th of March, 1770—the story of Gen. Lingan, and the Dartmoor prison. But a deed of deeper infamy than either is now recorded; the foulest, deepest, darkest blot, by which our national escutcheon has been stained. *Phil. Obs.*

The Alton Riot.—The Mayor of Alton has published a statement as he says "in order that the public mind may be correctly informed of the lamentable and fatal tragedy that was enacted in our city on the night of the 7th inst., and with a view of preventing and correcting distorted statements of the mob and against whom the attack was directed;" but he does not vary in a great degree from the accounts before given to us. We were pained to read his acknowledgment that he had no means to prevent the outrages—and this admission of the common council, when information was given to them of the probable events which would occur, that no notice need be taken, yet does not tell a very honorable story for the official fitness and sense of duty of the functionaries composing it. The fact is, our civil officers *every where* are afraid to use decisive measures with a mob, and we seem devoted to the constant recurrence of lawlessness.—*Herald.*

Here is an extract of a letter written by Mr. Lovejoy to one in this city.

"And now, my dear brother, if you ask what are my own feelings, at a time like this, I answer, perfectly calm, perfectly resigned. Though in the midst of danger, I have a constant sense of security, that keeps me alike from fear or anxiety. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." This promise, I feel, has been literally fulfilled unto me. I read the promises of the Bible, and, especially the Psalms with a delight, a refreshing of soul, I never knew before. Some persons here call me courageous, and some pronounce me stubborn; but I feel and know that I am neither one nor the other. That I am enabled to continue firm in the midst of my trials, is all of God. Let no one give me any credit for it. I disclaim it. I should feel that I were robbing him, if even in thought I should claim the least share to myself. He has said, "As thy day is, so shall thy strength," and he has made his promise good. To him be all praise. Pray for me.

We have a few excellent brethren here in Alton. They are desirous to know their duty in this crisis, and to do it. But as yet they cannot see that duty requires them to maintain their cause here at *all* hazards. Our convention meets the last Thursday of this month. *And of this be assured, the cause of truth still lives in Illinois, and will not want defenders.* Whether our paper starts again, will depend on our friends East, West, North, and South. *So far as it depends on me, it shall go. By the blessing of God, I will never abandon the enterprise so long as I live, and until success has crowned it.* And there are those in Illinois who join me in this sentiment. And IF I AM TO DIE, IT CANNOT BE IN A BETTER CAUSE.

Yours in the cause of truth and holiness,

ELIJAH P. LOVEJOY.

The following ominous article appeared in the Philanthropist the day before the fatal news came from Alton. The convention was to form an Anti-Slavery society.

The Alton Convention.

We have been anxiously looking for an account of the Anti-Slavery convention, which was to meet at Alton on the last Thursday of October. A resident in this city, who was present at the meeting, says, that a large number of persons from all parts of the state congregated at the appointed time, among whom were many ministers; that by some means or other the moborats introduced themselves into the convention, mingled with the abolitionists, and succeeded in obtaining the majority; that hereupon, the anti-slavery men adjourned to another house, sat with closed doors, kept out the mob, and finally organized a state society. There was much discussion about reestablishing the press in Alton, but at length *it was unanimously resolved to establish the press there or perish in the attempt.*

Rev. Edward Beecher, president of Jacksonville college, was present, took part in the deliberations and signed the Convention. The same gentleman preached a strong anti-slavery sermon in Upper Alton, and being generally solicited, delivered an abolition discourse in Lower Alton in the evening. The mob attempted to interrupt him, and a stone was flung at his head, on which a band of men, well prepared and determined to keep the peace, arose, went out, and stationed themselves about the house. The mob disappeared, and Mr. Beecher was permitted to finish his lecture in peace.

Since the return of our informant, we have seen a letter from the same place, stating that the city was in a state of incessant, tumultuous agitation. Law seemed to have lost its power, force was the only authority recognized, the mayor was inefficient, the moborats were raging and determined to destroy the press as soon as landed, while the friends of order, equally determined to save it, were regularly armed and ready any moment to have recourse to the last, dread argument. The same letter states, that the number of those who were thus setting law at defiance and destroying the peace, character and prosperity of the city, was not more than *twelve or fifteen*.

Alton seems bent on becoming the VICKSBURG of Illinois.

A good Beginning.

We hope every church in New England will immediately follow this example. Our friends abroad we trust will soon know that New England orthodoxy and slavery are utterly opposed to each other.

At a meeting of the 1st church of Christ in Abington, held September 20th, 1837, the following preamble and resolutions were adopted without a dissenting vote.

Whereas, The sin of slavery does exist in this county to an alarming and fearful extent, and what is most of all to be deplored, is its connection with and sanction by the Christian church; we as professing Christians do deeply lament its prevalence in our land; and believing it to be the duty of the Christian church to take a decided stand against this most horrible system, Therefore,

Resolved, 1. That slavery as it exists in this country, is a sin of the greatest magnitude, and totally repugnant to the principles and spirit of the gospel, and ought immediately to be abolished.

Resolved, 2. That no man has or can have any right to enslave his brethren or to hold them as goods and chattels, nor brutalize their minds by withholding from them the means of intellectual moral and religious improvement.

Resolved, 3. That the voice of reason and justice, the voice of humanity and religion, proclaim that to hold man in involuntary servitude, to buy, sell and barter the image of God, and the purchase of the Redeemer's blood, is a sin of the deepest dye.

Resolved, 4. That the deplorable condition of the enslaved, and the great guilt of the slaveholder, call for the sympathies, prayers, and efforts of every member of the Christian church, and also that they come forward with a humble reliance upon the God of heaven for His blessing upon them in their endeavors to break every yoke and let the oppressed go free.

Resolved, 5. That it is the duty of every minister of the gospel, and every layman to lift up his voice against the heinous sin of slavery, wherever it exists and by whomsoever upheld.

Resolved, 6. That we believe it to be the duty of every one who ministers at the altar, and every church of Christ, to exclude from their pulpits and their communion, all those who hold in cruel and unjust bondage rational and accountable beings, whom God hath created of one blood with themselves, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.

Resolved, 7. That in our efforts to promote the emancipation of our fellow beings now in bondage, we disclaim all hostile feelings towards our brethren at the South, and we will endeavor to cherish feelings of compassion and benevolence for the master and slave; and by laboring thus, we may hope to gain access to the hearts of the former and thus promote the spiritual and eternal interests of both.

Voted, It be the duty of the clerk to forward a copy of the foregoing resolves for publication in the New England Spectator at Boston.

A true copy, attest,

Z. Packard, *Clerk.*

Extract of a letter from Prof. Smyth.

Brunswick, Me. Nov. 24th. 1837.

Dear Sir,—In a previous letter I gave you my views in regard to the new organization. I have only to say, that developments since have fully confirmed me in those views, and left in my mind no doubt as to the vital importance of the proposed organization. I would thank you to have my name appended to the call for the convention, and in case I should not commit to your care a special communication on the subject, will you have the goodness to express for me, to the convention when assembled, my decided conviction of the great importance of the new organization, with the assurance of my most hearty co-operation and support? Our Maine state society is every thing that we can desire. It has always protested against every species of violence and invective in the prosecution of the anti-slavery movement, and our opponents have never, so far as I know, been able to find any fault with the spirit which it has exhibited. Our interest in the new organization arises from our intimate connection with Massachusetts. Boston is in fact our business capital, and every impulse given there is speedily propagated through our state. And we are judged of here, and the cause here is quite as much affected by the doings of Massachusetts abolitionists, as by our own. The course which Mr. Garrison has pursued and in which I am sorry to see that he is so far and to me so unaccountably upheld by the great body of abolitionists, as it would seem, in your state, has exerted a most disastrous influence upon the progress of the cause here, and it appears to me of the utmost importance that something should be done immediately to correct the mischief which he is doing. Reform on his part is, I believe, utterly hopeless. And I hope therefore that the new movement will go on without any further parleying or delay. I hope, however, that all your proceedings, will be characterized by a spirit of forbearance and kindness toward him and those who sympathise so strongly with him, while at the same time his grievous errors are decidedly and firmly rebuked.

I might easily, could I devote the requisite time for correspondence, swell the number of the signers to your call. This however does not appear to be of any material importance, and to some it might seem as an indication of dissatisfaction with our state society. I think, however, I can assure you of the sympathy of the great body of abolitionists in Maine. The new society may, from various causes, be small in its beginning; but go on prudently and with energy, take high ground as to principle, and act accordingly, and your ultimate success and triumph is I believe as certain, as any event "written upon the scroll of destiny."

The annual meeting of our state society will be held in about six weeks. Brethren will then be present from all parts of the state. I hope that the new association will send a delegate to our anti-slavery society at its next meeting, and I will venture to assure him a cordial reception. The death of our dear brother Lovejoy has led me to feel that we must gird ourselves anew for the great conflict before us. May God grant that the blood of this first martyr may not be spilled in vain!

Very respectfully yours,

Wm. Smyth.

Spectator.

Boston, Wednesday, November 29, 1837.

Christian Courtesy.

We promised in our last to show what we suppose to be the scriptural rule, by which *Christian brethren* are to be governed, in regard to those moral questions on which they differ in sentiment. And, in the outset, we remark, that no particular class of individuals in the church can possess an exclusive right to the title of Christian brethren. All who maintain a regular standing in a Christian church, and who, in their general character, give credible evidence of piety, are entitled to be regarded and treated as Christian brethren; even though they may be in error in regard to some things which admit of an honest difference of opinion. All the inquiry we are at liberty to make, before extending to such the right hand of Christian fellowship, is, "Hath God received them?" Rom. 14:3.

We have, then, a case directly in point. It appears that divisions existed in the church at Rome, at the time Paul addressed to them his epistle, very similar to those which distract the churches at the present day. Some regarded it as unlawful to eat meat. Others thought it no sin to eat whatever a bountiful Providence had furnished for wholesome sustenance. Or perhaps some were scrupulous about the division of beasts into clean and unclean, according to the Jewish law; while others supposed they were not bound by that law. Doubts were also raised among the early Christians, as to the lawfulness of eating meat which had been offered in sacrifice to idols; and as there was a strong probability that all that was exposed to sale in the markets of heathen cities had been so offered, they concluded that they ought to abstain from meat entirely. Others were scrupulous about observing the various holy days and festivals of the Jewish ritual; while their brethren regarded them as passing away with the old dispensation.

Now, if these Christians had been content each to satisfy his own conscience in these particulars, there would have been no difficulty. They might even have endeavored, by kind arguments and in Christian meekness, to convince each other of their supposed errors, and yet have walked together pleasantly. But no; this would not do. They must lord it over each other's consciences. They must bring their brethren to their own standard, or else withdraw from them the hand of fellowship. In short, they must make these matters of difference a test of Christian character. Those who thought it unlawful to eat meat, and the sticklers for the Jewish festivals, charged sin upon their brethren who disagreed with them; while these in return, despised and treated with contempt their conscientious scruples. This produced heart-burnings, angry disputes, and alienation of feeling.

We shall doubtless be told that these are matters *indifferent in themselves*, while those moral questions, on which Christians now differ, relate to things *in themselves sinful*. But this is the very matter in dispute between the two parties; and unless we allow to one or the other the infallibility claimed by the pope, it will still resolve itself into a case precisely similar to the one under consideration. Doubtless, the more scrupulous members of the church at Rome esteemed the eating of meat or the neglecting of Jewish festivals, as things sinful in themselves. And what umpire shall we have? Who shall determine what is *malum in se*, and what is not? Shall we give over our consciences in charge to a popular assembly—a convention, composed of "men of all creeds and no creeds, of all religions and of no religion, of all parties and no parties, of all characters and no character?" Against the jurisdiction of such a tribunal, we plead, on the same ground that we would demur to a Popish council. 'But,' it will be said, 'we claim no authority to bind the consciences of men. In this respect we differ from a popish council. We have no power to enforce obedience.' Very well. You cannot cut off our heads; but you can bring us under a popular despotism, no less odious in its spirit.

That we may have a full view of the case, let us trace out this principle of action in its operations and results. We do this, however, without any reference to the merits of the question, in either of the cases supposed, and without intending any thing invidious. And lest we should be misunderstood on these points, we wish it to be borne in mind, that we regard slavery as sin, and go for total abstinence from intoxicating drinks.

Well, first comes the Temperance convention, declaring that the manufacture, sale and use of intoxicating drinks, in any quantity, and in all supposable circumstances, is an immorality. Perhaps a majority of the convention may be composed of men zealous in every good work; yet men of more *action* than *thought*, who are never in the habit of looking deep to the foundation of things, and tracing out *principles to their ultimate* results. But to the minds of some of the ablest and best men in the community, there may be insurmountable difficulties in the way of assuming such a position as this. Their consciences impel them to withhold from it their sanction. The next step is to charge them with secretly loving their wine; and with upholding drunkenness their names and influence.

It is a clear case that drunkenness is sin, because the Bible has declared it. But the position here assumed, is one involving intricate and difficult questions, on which there may be an honest difference of opinion; and to charge the crime of drunkenness upon the man who refuses his assent to the position that all drinking is sin, is manifestly unjust.

Then follows the Anti Slavery convention, which solemnly declares that slaveholding, under all possible circumstances, is *malum in se*. It is a clear case that *man-stealing* is sin. But, whether existing relations and civil regulations may or may not so modify the act of the slaveholder, as to give it a character different from that of the original stealer, is a more intricate question, on which there may be ground for an honest difference of opinion. But, the convention declare it; and then proceed, in both their associated and individual characters, to treat all who cannot subscribe to this sentiment, as the aiders and abettors of man-stealing.

Next comes the Peace society. It is a clear case that *murder* is sin. But whether it is murder to sustain the authority of a government by the sword, is an intricate question, involved in inextricable difficulty. But suppose a peace convention to declare that war in all supposable cases, is sin; and then follow up the present system of party tactics, regarding and treating all who withhold their assent from this principle, as *constructive murderers*. Here is manifest and oppressive injustice.

On the same principle of action, the Moral Reform Society may declare that whereas all who, in any way, uphold the present organized system of licentiousness are guilty of a breach of the seventh commandment; all who withhold their aid from the efforts making to suppress it, must be regarded and treated as offenders against the law of chastity; though they may see insuperable objections to the measures employed to accomplish the end.

There are also many persons now, as well as in the days of the apostles, who believe it wrong to eat flesh. Suppose they should hold a convention, and declare that eating meat is sin. Then they must regard and treat all who object to this doctrine as guilty of *gluttony*.

Again, suppose a case similar to that of the last war, when the church was divided into democratic and federal parties. Doubtless the democrats regarded the federalists as guilty of the high crime of treason; while they were themselves perhaps esteemed as murderers, for sanctioning what their opponents esteemed an unjust and unrighteous war. Both parties were full of zeal, and no doubt thought they were doing God service. The churches were rent asunder; the affections of old and tried Christian friends alienated; and the labor which should have been employed in subduing the world to Christ, was thrown away upon each other. And, what is the world now better for these ill-directed labors? Doubtless those who engaged in these strifes, whether now on earth or in heaven, look upon them with vastly different feelings from those which they then indulged.

Thus we might go on indefinitely, till we have a distinct party, organized in the church, for every unsettled question in morals, or case of conscience, every member of which will consider it his duty "to rebuke sharply" all his brethren who differ from him; and they, in their turn, will be found treating with contempt the honest scruples of their brethren, reproaching them as superstitious, enthusiasts, fanatics, and what not. And there will be no end to it. These questions must continue to arise and keep the church in a continual turmoil, so long as men are so constituted and so educated as that their minds are not all cast into the same mould.

Now, if this is not all wrong, then was our blessed Master wrong, when he prayed for those who should believe on him, "that they all might be one;" and then was Paul wrong, when, in his energetic style, he besought the Corinthian Christians, by the name of the Lord Jesus Christ, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

But, if Christian brethren would, in regard to all these difficult and agitating questions, observe the rule laid down by Paul for the Roman Christians, there would be no difficulty. "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth." So now we say to "all who love our Lord Jesus Christ in sincerity." Let those who believe any particular practice to be sin, aim to convince their brethren in a spirit of kindness and forbearance, remembering that they also are fallible men, and may be mistaken. But let them not *rebuke with authority*; for "to their own Master they shall stand or fall." Let them not harshly censure and condemn those who refuse to go along with them in what they conceive to be a good cause, nor set them at nought, as wanting in the essentials of Christian character. And let not those who differ with them on these subjects, despise them, nor treat them with contempt, as madmen and fanatics. "Why dost thou judge thy brother? or why dost thou set at naught thy brother? FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST." Christ is our judge; and to him we must all answer for our conduct in these matters. Let us not, then, assume his prerogative, to judge and condemn one another. We shall all stand and be judged together there; and doubtless all these matters of contention will appear vastly different then. We shall see through a different medium. Passion, pride, prejudice, and self-will, can have no place there. Party spirit will not be there. There we shall have RIGHTEOUS JUDGMENT. N.

The Misses Grimke.

The writings of the Misses Grimke have had, I believe, a good influence on my mind. But the spirit with which they write is not sufficiently mild and amiable; they are too severe upon man for their supposed injustice to women; they claim too much for females; and they receive the Scriptures not as the word of God, but as the word of man. Now I have so much confidence in the tendency of truth to stand firm, and of error to fall, that I believe that what is good in the writing of these ladies will endure, and what is wrong will be forgotten; and this result will follow in part from the opposition which their errors will excite. Such opposition, therefore, ought to be made. But this result will take place chiefly from the absurdity of error. I am no more afraid that women will usurp the place of men by becoming public preachers, or in other ways, than I am afraid that mankind, instead of walking on their feet, will be persuaded to walk on their hands, with their heels in the air. Women who have spoken in public have almost invariably manifested a consciousness of its apparent impropriety, by their attempts to justify it. When I was young in the ministry, I had great fears of the prevalence of forward improper speaking in meetings; but about that time I attended a meeting where the public speaking of men and women was urged; and from that time I was relieved of my fears; for I saw that the common sense of men and women, and the authority of the Bible would restrain such speaking, and that they would speak much only where they were goaded to it by pressing exhortation.

I leave this subject however. The labors of these ladies are needed to exalt women. The education of women is now too frivolous. They are required to confine their hands, thoughts and conversation too much to little household cares; they are made too dependent; their wages are too low; men's wages are comparatively too high; thus women are exposed to temptation, and men have the means of tempting them. Women must be elevated. They must have intelligence, dignity, influence, property and character,

before society shall become what the reign of Christ will make it. But my reverence for the truth requires me to say that they, who undermine the authority of the Bible as the word of God, divinely inspired, will prove the enemies, not the friends of women. KAPH.

Rev. Mr. Lovejoy.

There is too much evidence that this, in most respects, worthy servant of the Lord was in the act of shooting a fellow man, when he was shot down. However great the provocation, however much he was deprived of the protection of law, he had no right to take redress into his own hands. Better, far better that his press be destroyed a thousand times, than that a minister of the Prince of peace should send unprepared a fellow being into eternity, by the hand of violence. Did our Savior set such an example? If Mr. Lovejoy did right, every slave in the land would be justified in 'cutting his master's throat;' for every one of them is more deprived of his inalienable rights, and of the protection of just and equal laws, than he was. While we say this, we have no sympathy with the wicked murderers. While he was acting in accordance with the laws of the land, they were violating both the laws of God and man, and should experience the just penalty of the law.

We will add the following particulars respecting himself and family which we gather from the New York Observer. He has a brother we are informed, who is a clergyman in Maine, and another who is a merchant in this city. He was brought up in the family of Rev. Dr. Parish of Byfield, and graduated at Waterville (not Dartmouth as stated in our last) college in 1826.

Mr. Lovejoy was a native of Maine. He practised law for awhile in St. Louis, and edited a political paper there. Being converted from infidelity through the labors of the Rev. Dr. Nelson, he spent some time at Princeton, in the study of theology, and then, by the advice of Christian friends, established the Observer of St. Louis.

Mr. Lovejoy was a clear and vigorous writer, open, manly and fearless in the declaration of his sentiments, active and industrious in editorial labors. He was guilty of few errors, except such as arose from the too great haste of a benevolent heart, intent on doing good, and ready to sacrifice all for its accomplishment. The St. Louis Observer, which he established and conducted to its close, was a paper of more than usual interest. He engaged warmly in the controversy with the Roman Catholics. When the troops and flags of the United States were disgraced by the part they were made to play at the consecration of the St. Louis Cathedral of which we published an account in a report of the Leopold Society last summer, he spoke of the transaction as it deserved. By this and other similar articles, he excited the hatred of the Roman Catholic population around him. He was called an abolitionist, and his office was assaulted, and his furniture injured by a mob. He immediately published an appeal to the magnanimity and sense of justice of his fellow citizens, which will long be remembered for its powerful eloquence, its bold and manly as well as Christian spirit. He denied that he was an abolitionist, (in the technical sense of the term,) and stated his views concerning slavery and its abolition, which were those ever maintained in this paper. He stated that the true cause of the hostility against him was, his opposition to Popery; and that the charge of abolitionism was fabricated as an excuse for the attack, and as a means of exciting odium against him. The appeal was successful. Some, at least, of the Roman Catholics commended his spirit, and said he should be protected.

When the colored murderer, McIntosh, was burned by a mob at St. Louis, and still more when Judge Lawless delivered his infamous charge to the jury in relation to that crime, the spirit of Mr. Lovejoy was roused, and he wrote what the evil doers could not bear. During the agitations connected with the proceedings of Dr. Nelson and Col. Muldrow against slavery, he defended them with his characteristic vigor and fearlessness. During these proceedings, the indignation against him was so increased, that a second mob attacked and demolished his office. His paper was discontinued and he removed to Alton.

The Alton Observer was not properly an abolition paper, as many appear to suppose, but an evangelical religious paper, of much the same character as the New York Evangelist. A copy may now be seen at our office.

Mrs. Lovejoy has been, since the murder, as the last report states, lying almost insensible, and from her delicate situation, it was doubtful whether she would survive the shock, though she has hitherto manifested a heroic spirit. She is a native of Marblehead. She is probably in a very destitute situation, and dependent on the free will offerings of friends for support. We trust the call for contributions among us will be heartily responded to.

A plan is on foot to open Faneuil hall for a great meeting on the subject of the Alton murder. Such a meeting was held last evening at the Tabernacle in New York.

We have given as much of Mr. Goodell's article as our limits will allow. The remainder of the article is chiefly taken up in opposing the Appeal, &c. and in severe remarks against the great body of the New England clergy. Mr. Garrison attempts to ward off what is designed for him. He appears to be so completely spiritualized as to be entirely intangible to such legalists as Mr. Goodell and ourselves. We confess we are unable to understand what he means by "*Christ and him crucified* is the ONLY standard of obedience, to which we look." He rejects the moral law of the Old Testament as the standard of obedience, and substitutes the perfect standard of his own. He is therefore infallible. This is the only inference we can draw from his writings and conduct. We read his paper in vain, and listen to rehearsals of private interviews of his friends with him, to find the least acknowledgment of error. He has never, so far as we can discover, any confessions of error to make to any one. Private remonstrances are entirely unheeded by him; those who would censure the appellants & others for making public complaints, little know the worthlessness of personal effort with him.

ALTON.—Mob law appears still to triumph in this ill-fated place. The rabble denounce abolitionism, temperance, religion, and morality all in the same breath. Public worship cannot be held. The pastor of the Presbyterian church, Rev. Mr. Graves, who stood by the martyred Lovejoy in his trials, will probably be obliged to flee from the city, for his safety and usefulness and even his life;—and many Christian men contemplate a speedy removal from a place where neither life nor property are safe, and where neither civil nor religious liberty is enjoyed. A worse despotism than that of the autocrat of Russia or Turkey prevails. All this and much more is learned from private letters from Alton. What must be the result unless the Lord overrule for good? Christians—pray the Lord God of Sabaoth to interpose for our safety and his glory.

CONCERT FOR SLAVES. A very interesting meeting was held in the Hall of the Free church on Sabbath evening. In view of recent and probable future events, it was felt that success must come from the Lord, for vain is the help of man. The presence of the Holy Spirit was present in the fervent and faithful prayers and remarks. Every follower of Christ must have felt it good to be there. A collection was taken up in behalf of Mrs. Lovejoy.

On Monday evening, a concert was held at Lyceum Hall occupied by Christians under the pastoral charge of Rev. Mr. Himes. The meeting was fully attended and a collection was taken up for Mrs. Lovejoy.

COLORED SCHOOL. There is a free evening school for adult colored persons at the Smith school house, on Wednesday and Friday evenings, taught by the friends of the oppressed. We understand some are obliged to leave the school for want of teachers. This ought not so to be. Who that can make leisure will refuse personally to aid so worthy an object? Inquire at the room, or at 25 Cornhill.

SABBATH EVENING LECTURES.—A writer in the Christian Register says;—"I sometimes wish that we had no *afternoon* service in our city churches, but instead thereof one in the evening."

We think the suggestion a good one; for not only will the congregations be larger in the evening, but as the seats are then regarded more free, many would be induced to attend, who do not now visit the house of God at all. We have another reason for thinking such a change desirable,—it will afford a greater opportunity for personal effort for Christ. We believe a large part of those who now attend public worship in the afternoon might be induced to connect themselves with Bible classes, or classes for mutual instruction, which will not only be a great benefit to them, but as it will induce habits of thinking on divine truth, the preaching of the minister will be better understood and listened to. Further still, the vacant afternoon will give opportunity to many Sabbath school teachers and other Christians, to establish Sabbath schools, or rather little congregations of children and adults in the outskirts and neglected parts of the city. We have no faith to believe that the latter day glory of the church will ever arrive, until others besides preachers of the gospel shall esteem it their duty and privilege to go out into the highways and hedges and compel men to come into the kingdom. Ministers can do and are doing much, but they cannot do everything. Others are as much to consecrate all to Christ, and live entirely to the glory of God, as ministers of the gospel.

A subscriber, on renewing his subscription to the Spectator, which had been for some time discontinued, says,—

"It is indeed a crisis which I feel loudly calls for every Christian not only to say but to do something to stay the progress of error and wickedness in our very midst. The announcement which I happened to notice in your paper of Nov. 1st of Mr. Garrison's sentiments is alarming enough of itself to arouse every Christian and call him to his post and his duty. I say alarming, because he has by long professions of benevolence and zeal, been engaged in writing and acting for the freedom of the enslaved, and has by this means created a favorable impression in general in the Christian community that he in all this matter has been governed by the principles of the Bible. He has been pressed, inch by inch, till he has disclosed himself as unfriendly to gospel institutions, and no other fair construction can be put upon his sentiments as penned by himself and published to the world. I would only add, in your language on this subject, "I say unhesitatingly better, far better would it be to the world to have slavery perpetual in our country, than to have such sentiments gain a footing among us."

Br. Porter,—The noble and decided stand you have taken at this crisis is the proper one; it is a consistent one, the spirit of which will tend to promote the cause of our Christian religion and brotherly love, and at the same time to promote right sentiments in respect to the freedom of those who are bound. Yours, &c.

Berkley, Nov. 23, 1837.

Br. Porter,—Please consider me from this time a subscriber to your paper; and an advocate of the cause you most faithfully defend. I have hope that the course you are adopting, will *unite* the moral power of the North, and bring the whole Christian community to bear down upon the sin of slavery with resistless force.

I have felt a difficulty in identifying myself with anti-slavery movements, because I was required to confess myself a *convert* to new principles; whereas I have ever stood where, I believe the great body of Northern, (and I hope many Southern) ministers and Christians stand, utterly opposed to the essential features of slavery, and desirous of its most speedy termination.

May the Great Head of the church, guide you to such measures as shall be sustained by all true Christians and philanthropists!

Yours in the gospel.

Efficient Anti-Slavery Agent.

A small box was handed to us the past week, which on opening was found to contain 120 cents, with the request that we would appropriate it to the anti-slavery cause. This sum had been collected by a boy two and a half years old, who is a thorough abolitionist. The following is the history of the business.

This boy being about to visit his friends in the western part of the state, was furnished by his mother with the box to make collections from his friends and relatives.

On the top of the box is a picture of the capitol at Washington, with a procession of handcuffed negroes passing; with the following inscription.

CAPITOL OF THE UNITED STATES.

"HAIL COLUMBIA."

Dr. Torrey, in his account of the "American Slave Trade," states on the authority of a member of the House of Representatives, Mr. Adgate, "That during the last session of Congress, (1815-16,) as several members were standing in the street near the New Capitol, a drove of manacled colored people were passing by, and when just opposite, one of them elevating his manacles as high as he could reach, commenced singing the favorite national song, 'Hail Columbia! happy laud.'" Besides this, there is the following;—

> Has God for *thee* designed,
> *This degradation of the soul,*
> *This slavery of the mind?*
>
> No; scriptures say, that *of one blood*
> *Has God created all;*
> *The nations He has spread abroad,*
> *Upon this earthly ball.*
>
> 'Tis *man*, proud *man*, makes this decree
> Of him of colored skin;
> Who says, "he must a "*negro* be,"
> And cries, "unclean, unclean!"

On one side is a picture of a Plan of a Slaver's Lower Deck, with slaves as they are usually carried.

To which is appended, "God commands to let the oppressed go free, and break every yoke."

On the other side is a picture representing the stealing of children for slaves from Africa. The writing is defaced except the following.

"But, alas! such was the fact. We can better conceive than express the feelings of their parents and friends when night came on, and the looked for children returned not. Silence—silence has ensued, from that to the present hour. From their beloved children, they heard no more."

On the bottom is a picture representing a gang of slaves just from a slave prison in the District of Columbia, just ready to be put on board a vessel to be sent far south.

On one end is a picture,—"separating families," with this inscription:

> 'Man's inhumanity to man
> Makes countless thousands mourn.'

On the other end is a ship from which they are throwing into the sea poor sick slaves, with the following,

"See them murdering sick slaves by drowning them."

Rev. Dr. Peters has resigned the office of Secretary of the American Home Missionary Society, for the purpose of taking the editorial charge of the Biblical Repository. The state of his lungs will not allow of so much labor in public speaking as that station requires. He will still reside in New York, and render such important aid as his experience and wisdom will render desirable.

We would remind our agents and the friends of the Spectator that now is the season to make efforts for the extension of the circulation of our paper at the commencement of the new year.

Ordinations and Installations.

ORDINATION.—Rev. Samuel Hopkins Emery of Andover was ordained over the Spring St. Congregational church in Taunton, Nov. 23d. Introductory prayer by Rev. Mr. Barrows of Middleboro'; Sermon by Rev. Joshua Emery late of Fitchburgh; Ordaining prayer by Rev. Mr. Sanford of Raynham; Charge to the pastor by Rev. Mr. Cobb of West Taunton; Right hand of fellowship by Rev. Mr. Maltby of Taunton. Address to the people by Rev. Mr. Langstroth of Andover; Concluding prayer by Rev. Mr. Allen of Norton.

The Spring St. church and society are a colony from the Rev. Mr. Maltby's society. They have purchased and refitted a very pleasant and conveniently located meeting-house which was at first dedicated by an orthodox society; afterwards came into possession of Unitarians, then of Universalists, and has now come into the entire possession of the sons of its original proprietors, who constitute a third colony from the original church. Perfect harmony in sentiment and feeling exists between Mr. Maltby's church and the colony over which Mr. Emery has been ordained. The prospects of the latter are encouraging. *Com.*

The following original hymn, written by Hodges Reed, Esq., one of the church, was sung:

> Lord, when thy saints ascend this tower
> To watch for signs of coming day,
> Enlarge their vision more and more,
> And teach them for the WORLD to pray.
>
> Their ears unstop and bid them hear
> The BOND-MAN's loud and bitter cry;
> Then to their mingled prayer give ear,
> And send deliverance from on high.
>
> And while the RED MAN's dying wail
> Is on the western breeze abroad;
> O, let thy people's prayer avail
> And break oppression's iron rod.
>
> But most of all, their hearts incline,
> When they behold the POOR AT HOME,
> To offer up that prayer of thine,
> 'Thy kingdom come'—'Thy kingdom come.'
>
> Then shall thy courts with praise resound,
> And e'en attending angels cry,
> *Lord who are these that cluster round*
> *Like doves that to their windows fly.*

Rev. Lucius R. Eastham over the Congregational church in Sharon, Nov. 15.

Rev. Fred. A. Adams, late tutor in Dartmouth college, as successor of Rev. Mr. Aiken of this city, over the Congregational church in Amherst, N. H., Nov. 22.

Rev. E. W. Andrews, as colleague with the venerable Dr. Perkins, over the Congregational church in West Hartford, Ct.

INSTALLED at Waltham, Nov. 8, over the Congregational church, Rev. John Whitney late of Buxford. Introductory prayer by Mr. Bennet of Woburn. Sermon by Rev. N. Adams of this city. "And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel." From which was deduced, that ministers must escape from the dangers, against which they forewarn their people. The discourse was solemn and impressive. Installing prayer by Rev. Dr. Homer. Charge by Rev. David Jewett. Right hand of fellowship by Rev. W. R. Jewett, of Griswold, Ct. Address to the people by Rev. Mr. Harding, the late pastor. Concluding prayer by Rev. Mr. Leavitt of Bedford. *Com.*

PEACE SOCIETY.—The address of the Hon. Mr. Buckingham on Peace, on Wednesday evening, is highly commended. He maintains the practicability and utility of a Congress of Nations. The Helvetic Confederacy, the leagues among the states of ancient Greece, &c., are examples and proofs. *N. Y. Obs.*

ELIJAH THE TISHBITE.—This powerful work, the publication of which alone, it was said at the last anniversary of the London religious Tract Society, promised good which might compensate for all the Society's labors—is now stereotyping by the American Tract Society. It was written by the Rev. Dr. Krummacher of Elberfield, in the valley of Barmen, Prussia, and will comprise about 400 pages, 18mo.

THE MISSIONARY WOLF has just published a notice that he shall leave this "*happy country*" in a few months for Timbuctoo, in Africa; and requests the missionary societies of different denominations to furnish him with all the important facts in regard to their operations in Africa without delay. He intends visiting Washington in December, and delivering his lectures there for the benefit of the members of Congress. On the first of January he will start for the Rocky mountains, to visit the Indians, and on his return embark for Africa.

GENERAL ASSEMBLY'S BOARD OF FOREIGN MISSIONS.—This institution has recently been organized at its first meeting in the city of Baltimore. The centre of operations is to be the city of New York. Rev. Samuel Miller, D.D. of Princeton, is President of the Board, and Gen. Wm. McDonald, of Baltimore, is Vice President. The Executive Committee consists of the following persons, viz:

Ministers—Rev. Dr. Philips, Rev. Dr. McElroy, Rev. Mr. Krebs, Rev. Mr. Potts, Rev. Mr. Smith. *Laymen*—Mr. Allen, Mr. Lenox, Mr. Auchincloss, Mr. Rankin, Mr. Lowrie, *Secretary*. Mr. Patten, *Treasurer*.

Efforts will unquestionably be made by the New School party, in some places, to induce the orthodox of the South to separate from their Old School brethren of the North, and leave them in the power of a New School majority. "Surely in vain the net is spread in the sight of any bird." The labor will be lost. If Northern Old School men will let Southern institutions alone, they need have no fears of being deserted by their brethren in the South. *As* they *have* behaved towards us, *so* let them *continue*; and they need have no fears. *Watchman of the South.*

HOLLAND.—Recent intelligence from Holland shows that the rigorous and oppressive measures employed by the government against the orthodox separatists, who in defence of the truths of their standards and in the promotion of vital godliness, have brought themselves in the position in which they are now found, are still continued. It is lamentable to contemplate that the present king, a descendant of the house of Orange, famous for their valorous defence of civil liberty and cordial attachment to the truths of the reformation, and whose personal character is highly respected, should allow the influence of government to be so exerted. Yet we cannot but hope that the result will be the extended revival of doctrinal purity, and experimental piety. The oppression under which the friends of the truth have been placed, has tended to increase their earnestness and to advance their cause. There are in the bosom of the Reformed Church, and among them able and learned men, who while they fully sympathise with those who are now placed in a state of separation, still feel it their duty to retain their full connection with the Church, in the hope that the gracious providence God will restore the body of the Church to its original purity, and be pleased to own their instrumentality as in some measure subservient to this end. Of this number are the editors of the "*Nederlandsche Stemmen*," an able monthly periodical published at Amsterdam, vindicating the cause of orthodoxy, and opposed to the measures of the government. Probably the Dutch government will be obliged soon to grant to the Dissenters religious liberty, and will regret not having done it sooner. *Chris. Intel.*

A new weekly paper, to be entitled "The Family Newspaper and Domestic Monitor" is about to be established at Albany by Alfred Southwick, the editorial management of which will be under the charge of Solomon Southwick.

THANKSGIVING.—To-morrow is the day set apart for thanksgiving and prayer by some half dozen of the free states. Let us remember in our prayers and alms, the poor and oppressed, to whom this anniversary brings no tidings of joy. Would it not be well to lay aside as God has prospered us, or by dispensing with some needless luxury usual on such occasions, a thanksgiving offering to be appropriated to some object of benevolence, that thus we may impart the greater joy of rejoicing others?

NEWS OF THE DAY.

THE VICE PRESIDENT.—Col. Richard M. Johnson, Vice President of the United States, has been making a short visit among us, and the opportunity has been seized upon by his friends to pay him suitable honors. On Saturday he was *toated* about the streets, preceded by a small company of infantry and a few horsemen, and followed by his friends in two carriages. The vice president rode with several other gentlemen in a barouche, and as the occasion required it, carried his hat in his hand, and dropped many bows, although there was nobody on the walks to bow to, except that most passengers stopped for an instant at the sound of the drum and fife, to inquire what the little parade was for. Not the slightest respect that we heard of was paid to the occasion by the friends of his immortal Sunday Mail report or the Locos of any grade, except the few who formed the procession. On Monday morning, in the grey twilight of 6 o'clock, he was escorted from his lodgings to the Philadelphia host, by two freemasons on foot, and a military array of six cavalry and twenty infantry, with the music of a fife and drum. A few citizens acting as artillerymen, had previously placed a couple of cannon on the Battery, with which, when the boat started, they fired him off. The troops then marched up Broadway, the drum and fife playing the old air, "To the girl I left behind me."—*N. Y. paper.*

A FACT FOR THE LADIES.—The Columbus (Ohio) State Journal, mentions, as a fact interesting to the ladies, as it is certainly favorable to *union* and harmony, that five out of seven of the prisoners in the Ohio Penitentiary are old bachelors.

SUGAR.—*New Orleans, Novem.* 8.—The planters along our coast have been for some time back busily engaged in cutting down their cane. The first cut down is generally preserved for planting in the spring; some sugar has, however been made, hough the boiling may be said to be now only properly commencing. From the trials that have hitherto been made, we understand good cane yields about a hhd. to the acre, but the longer the cane is without being cut down, the better it proves. In the West Indies where it is 15 months (the first crop), some times without being cut down, it yields about 4 or 5 times that quantity. The frosts of winter, however, in this climate, oblige our planters to cut down their crops without giving the same length to ripen. —*Lou. Adv.*

OMNIBUSES.—The following from the London Morning Chronicle, shows the extent to which the omnibus system is carried in that city:—Within the limits of the threepenny post, there are 850 short stages and omnibuses plying. These make on an average about 8 journeys a day, which, with a compliment of 10 passengers to each, at a fare of 9d, produces £2,550 (a £ is worth nearly $5) per day, or £3 for each vehicle. On the Paddington, there are very nearly 60 omnibuses, taking about £250 daily in sixpences. Between the Angel at Islington and the Elephant and Castle, there are 17 omnibuses plying; to Blackheath from Charing Cross, 14 vehicles, principally omnibuses; from Piccadilly to Blackwall, 41; from Chelsea to Leadenhall st., 27; from the Bank to the Edgeway road, through Holborn, 53; to Hampstead, 19; and to Hackney, Homerton, Clapton, Edmonton and Kingsland, upwards of 120. The number of hackney coaches and cabs in the metropolis, in 1826 was 1150, producing to government a revenue of £27,392. In 1828, they were 1200, and in 1830, 1265, producing a yearly duty of £32,000. The number at present licensed is 1797. The number of complaints made in 2 years, at the different police offices in the metropolis was,—against the drivers of hackney coaches and cabs, 2048; against the drivers or cabs of omnibuses, or short stages, 1488,—total 3536. In about two thirds of the entire cases, the offending parties were convicted and fined in sums varying from £1 to £3, sometimes rising as high as £5 in very aggravated cases.

A gentleman holding a high ministerial office in Greece, lately married the sister of his brother's wife, contrary to the ecclesiastical law of the country. He has, in consequence, been excommunicated by the bishop of Attica, and the anathema pronounced against him, extends not only to himself, his wife and children, but to all those who speak to them, salute them, or hold any communication with them.

Cincinnati, Nov. 11.—The river still continues to fall, and business to decline, except flour and whisky, which hold the quotations of the two or three last days—Flour $6 25 to 6 37 1-2. No other material change in the market worthy of notice.

The tolls on cotton, by the Charleston and Hamburg railroad, for October, amounted to more than $35,000. This, says the Mercury, has never been exceeded but once, in the most prosperous previous times of the road.

Morris Co. jail is tenantless; having been without a prisoner, debtor or criminal, some weeks. A creditable circumstance for a population of 40,000.

PEPPERELL INSANE ASYLUM.—Dr Cutter's private asylum for the reception of lunatics, at Pepperell, Ms., says the Medical Journal, which from having been a long time in successful operation, has become extensively known, is well sustained. Perhaps there are now a greater number of patients under Dr. Cutter's charge, than have been brought together there for many years. His thorough acquaintance with that particular class of unfortunate beings, and the rural beauties of the place, give it many advantages over similar private establishments at the north. In making reference to this, however, Dr. Gordon's retreat for the insane, in the delightful town of Hingham, should by no means be overlooked.

EARTHQUAKE.—The brig Patsey B. Blount which arrived yesterday from St. Catherines, Brazil, reports that on her outward passage, 2 1-2 o'clock in the morning of June 23d, being 27 miles south of the Equator, long. 25, W., a heavy shock of an earthquake was felt. It lasted about 6 seconds, and made a noise resembling distant thunder. The sky was clear, wind S. E.

Where is the Exploring Squadron? When Congress was in session the Secretary of the Navy waked from his lethargy, the ships sailed and reached—New York!! Congress will meet again December, and we presume they will get as far as Baltimore by March!

METEORS AGAIN.—On Sunday evening, says the New York Mercantile, a friend of ours sat up to watch for the annual display of shooting stars. At about 2 o'clock on Monday morning the stars commenced their gambols. They all seemed to shoot from a common centre, in the vicinity of the Great Bear, and mostly in a northerly direction, many leaving luminous trains behind for 2 or 3 seconds. The thermometer, about the commencement of the display, stood at 42 deg. Far., but as the morning advanced it fell gradually to 37 deg. at 20 minutes past 4, A. M., when our informant left his position (on the top of a three-story house up town) and retired to rest. Up to that time, he had counted 51 meteors, of various degrees of brilliancy, some of them very beautiful; the usual auroral accompaniment was not observed, probably because of the unusual brilliancy of the moon; nor was there any where, during the entire night, a cloud to be seen.

From the Louisville Journal.—The anti-abolitionists, no less than the lover of his country and the detester of insubordination and crime, has cause deeply to regret this most atrocious tragedy. It is well if this martyrdom do not kindle up a flame which years and all the efforts of the patriot will scarce extinguish. Let those who oppose the abolitionists take warning from this event, and let them ever remember, that the only weapons with which these zealots can be successfully encountered, are truth, reason, moderation, and tolerance,—that these are the only means to disarm them of their fanaticism; and, that violence, outrage, and persecution, will infallibly inflame their zeal, enlarge their numbers, and increase the power of their dangerous doctrines.

WHIG TRIUMPH.—Great is the rejoicing of the whigs in this state. They have gained a victory, beyond their most sanguine expectations. The politics of the whole state have been completely revolutionized in their favor, and the interests of the whole people placed in their power. We hope it will not be with them, as it has ever been with dominant parties. As soon as the scale has preponderated in behalf of either great political division, the party in power have always turned their minds to the loaves and fishes, and served themselves, regardless of all the principles of equity and justice. The poor and the oppressed, the fatherless and the widow, have not merely been neglected, but they have been downtrodden, and their interests sacrificed to monopolous abuses.

We have in this commonwealth, more than forty thousand colored citizens, disfranchised, oppressed and injured, by legislative enactments. Thousands of our brethren, responsible to God, and made of the same blood, are proscribed and sought to be brutalized, in this enlightened state, and that too, by the power given of God, for the melioration of the condition of his poor.

Brother whigs, if you mean that your triumph shall last as long as a morning song or an evening tale, *we warn you*, to mete out righteousness to every citizen, whatever be his complexion. Enfranchise, as one of your first acts, the forty thousand colored freemen, illegally robbed of their privileges, and of their rights, by unequal and barbarous laws. The cries and the prayers of these oppressed fellow-beings, will come up before you from every part of the state, the ensuing session of your legislature. Will you hear and consider them, or will you turn a deaf ear, and wait until God shall destroy your prospects, devastate your political fabric, and give the power and the spoils into other hands. We confess that we have more hope in your wisdom and righteousness, than we ever had in any preceding body of men, exalted to the same responsibility and power. May heaven forbid the failure of our expectations, and the longer continuance of oppression and political unrighteousness in this enlightened and favored state!—*Colored American*

FIRE.—On Thursday, the north end of the roof of Hollis Street Church (which has been twice struck by lightning) took fire from the burning of a neighboring chimney. The fire was confined mostly to the end where it originated, and but little injury was sustained in any other part of the building.

RAILROAD TO MILLBURY.—The branch of the Boston and Worcester railroad leading from the main road at Grafton to Millbury, was opened for the regular conveyance of passengers and freight on Monday last.

A subscription of four thousand dollars has been made at New Haven for the purchase of Augur's statuary group of "Jeptha and Daughter."

The late Charles Carroll Harper, of Baltimore, has bequeathed his valuable cabinet of minerals, with his books and instruments relating to the science, to the Maryland Academy of Science and Literature.

On Mondays, Wednesdays and Fridays, from 12 to 1 o'clock, diseases of the lungs are treated gratuitously, at the Old Court House, facing School street, by Drs. Perry, Bowditch, Wiley and Smith. These gentlemen deserve great praise for their liberality, and we hope that people generally will point out to the indigent and afflicted, this source of relief opened to them by the generous humanity of the above gentlemen.

Rev. Mr. Finley, a Methodist missionary, is preparing a history of the Wyandot or Huron Indians.

Letters from Ohio state that the farmers have large stocks of wheat, but cannot sell it for want of funds in circulation. The banks have drawn in nearly all their notes, and cannot now discount in expectation of soon resuming specie payments. Wheat, as Masillon, is ninety cents.

One of the New York papers intimates that one of the first acts of the legislature of that state will be to reduce the legal rate of interest from seven to six per cent.

William Frothingham, the keeper of a gambling house at No. 50 Cornhill, was arrested on Saturday night, while busily employed in his vocation, by the city marshal, and was ordered by the police court to give bail in the sum of $200 for his appearance at the next term of the municipal court.

A Mr. Phillips, of Ohio, has been obliged to pay Miss Elizabeth Crockett $1400 for not marrying her as he promised to.

Mr. Eliot is nominated a candidate for re-election to the office of mayor of Boston.

R. C. Winthrop, of this city, and M. Lawrence, of Belchertown, have been nominated for the presiding chairs of the House of Representatives and Senate of the state.

RHODE ISLAND *vs.* TEXAS.—The legislature of Rhode Island have passed resolutions against the annexation of Texas, and that, too, on the ground of the encouragement it would give to the *system of slavery*. The resolutions were unanimously adopted; and, what is still more remarkable, they were introduced by Mr. Hazard, of Newport, the same gentleman who drafted a gag law against abolitionists, about two years ago, in conformity with the demands of the South, and exerted himself to the utmost to procure its passage, and not wholly without anticipations of success.

The number of students in Union College is 301, viz., 102 seniors, 109 juniors, 65 sophomores, 17 freshmen, and 8 university students.

The number of students in the university of Vermont is about 100.

The New Hampshire whig convention have nominated James Wilson, Jr. Esq., of Keene, as their candidate for governor. The convention comprised five hundred and fifty-two members.

WHIG ILLUMINATION FOR THE POOR.—The whigs of New York, and all others who feel disposed to make some arrangements for the purpose of illuminating the houses and the firesides of the poor with comfort and thankfulness, are requested to meet this evening at the Broadway House, at 7 o'clock. His Honor the mayor will take the chair. Several addresses are expected on the occasion.—*New York, Nov.* 25.

MURDER OF LOVEJOY.—A large public meeting has been held at Lynn, at which several strong resolutions in reprobation of the Alton riot and murder were adopted. Messrs J. W. Browne, E. Thompson, E. Downing, D. Henshaw and others, addressed the meeting.

Our liberties are as smoke, if such foul murder as that of Alton are justified or even palliated;—our constitution is as a farce, and we shall become the pitiable and despised laughing-stock of the whole world, if such desperate acts of bloody tyranny find the support of Americans.—*Nat Gaz.*

It is stated, that Hon. Richard Fletcher, Representative in Congress from this district, has offered to bear one third of the expense of re-establishing the Alton Observer, the press for which was recently destroyed by a mob, and the editor murdered. The truth is, the old lion of New England is roused. Mr. Fletcher was one of the leaders and speakers in the Faneuil Hall meeting got up in this city two years ago, in opposition to abolition; but it would now seem that he is not prepared to surrender the freedom of the press as a means of perpetuating slavery, or of submitting to the reign of mob law, for the mere purpose of showing a servile submission to the will of the south.—*Boston Times.*

REVOLUTIONARY SPIRIT IN CANADA.—There has long existed an anti-monarchical feeling in Canada, which has frequently worn a decided aspect, as occasion encouraged its exhibition. It has at length assumed a revolutionary aspect. Mr. Papineau, a gentleman of much talent and controlling popularity, a ready speaker and an ardent debater, is the "Great Agitator," and resolutely determined to effect a great reform in the political affairs of the provinces, which there is much reason to believe will not be content with less than a severance of the Canadas from the mother country. An open collision has already taken place between the Liberals and Royalists, arrests for sedition have been made, and blood has been spilt. In the streets of Montreal, the Fils de la liberte (sons of liberty) an organized association of young Canadians, have been assaulted by a mob of Royalists, and the office of the *Vindicator*, the only Journal published at Montreal in English, which advocates the cause of Liberals, has been sacked and destroyed. The Royal Troops have been concentrated at dangerous places, and the *ultima ratio* of Kings has been resorted to, to quell the rebellion.

In Quebec, Mr. Chasseur, the editor of the Liberal, the organ of the Canadian party there—Mr. Morvin, the Chairman of the Permanent and Central Committee of Quebec—and Messrs. Legare, Lachance, and Trudeau, have been arrested. In Montreal, Messrs. Andre Ouimet—President of the "Fils de la Liberte"—J. Dubuc, Frans Tavernier, Geo de Boucherville, advocate, Dr. Simard, a student at law named Leblanc, Joseph Letorre and D. B. Lionnais, of St. Athause, and Louis M. Viger, President of the People's Bank, have also been arrested, and all lodged in jail. These arrests were made without opposition, but an attempt to arrest two Liberals at St. Johns, has resulted in bloodshed.

Marriages.

In Taunton, by Rev. S. Hopkins Emery, Mr. William Cutter, of Bridgewater, to Miss Bethiah Heywood, of Taunton.

In Concord, N. H. Rev. Thomas A. Merrill, D.D. of Middlebury, Vt. to Miss Lydia Boardman, daughter of Col. Amos B. of South Reading, Mass.

Deaths.

That faithful servant of God, the Rev. JAMES PATTERSON, of Philadelphia, ended his earthly labors on the 17th, in the 57th year of his age.

Mr. Patterson assumed the pastoral charge of the first Presbyterian church in the Northern Liberties of Philadelphia, January 11, 1814. It is believed, that he was the oldest pastor in the city at the time of his decease. Under his ministry, one thousand six hundred and ninety were received into his own church. Hundreds more, converted by his instrumentality, have connected themselves with other churches in the city. In addition to his labors at home, he has done the work of an evangelist abroad. Scarce a village in eastern Pennsylvania, or a city on the coast, from Baltimore to Portland, where this zealous self-denying preacher has not stood up, and with all the impassioned earnestness and pathos of an apostle, urged the church to mightier action, and sinners to flee the wrath to come. Every where the Holy Ghost has accompanied the word of truth, and made it effectual to salvation. Probably no preacher since the days of Whitefield, has been more invariably blessed in direct efforts to convert souls to God.

About sixty individuals have entered the ministry under his patronage, the great majority of whom have cherished towards him a filial affection and reverence, and imitate, in a greater or less degree, his burning zeal for the salvation of souls. Writing was not his *forte*, but large numbers of tracts, designed to stimulate the benevolence of the church, to alarm sinners, or to abate specific immoralities, owe their origin to his pen, and their circulation in Philadelphia to his limited pecuniary means and personal distribution.

But he has gone! The tidings will make thousands of hearts sad, but we must give the unwelcome intelligence, that Father Patterson is in the grave! This event has spread a deep gloom over the Christian community in Philadelphia. All denominations of Christians feel the loss; all regarded him as an eminently holy man. A funeral sermon was preached by the Rev Mr. Barnes, on Sabbath morning last, to the bereaved congregation.—*Phil. Obs.*

NEW TEMPERANCE TALE!

IN PRESS, and will be published in a short time by WHIPPLE & DAMRELL, No. 9 Cornhill. No. 16 of the Temperance Tales, entitled THE STAGECOACH; by the author of "My Mother's Gold Ring," &c. &c. This number will comprise seven different tales, and will make a vol. of nearly 200 pages. Price 50 cts. Nov. 29.

NEW BOOKS,

BY THE AUTHOR OF 'THREE EXPERIMENTS.'

IN PRESS, and will soon be published by WHIPPLE & DAMRELL, No. 9 Cornhill, THE CONTRAST, OR MODES OF EDUCATION, by the author of '*Three Experiments of Living*,' '*Elinor Fulton*,' and '*Rich Enough*.' Nov. 29.

PRINTING.

CARDS, Handbills, Pamphlets, Books, and other printing, executed in the neatest manner, and on reasonable terms, by WHIPPLE & DAMRELL, Nov. 29. No. 9 Cornhill.

NOTICE.

At a meeting of the subscribers, held at Leicester Oct. 30, 1837, it was voted unanimously, as the sense of the meeting, that it is expedient to call a Convention of *all ministers of the Gospel* in the County of Worcester, to meet at Worcester, in Brinley Hall, on the first Tuesday in December next, at 11 o'clock, A. M., to express their sentiments on the subject of SLAVERY; and, accordingly, all ministers of the Gospel in said County are hereby requested to meet as aforesaid.

John Fiske.	Levi Packard.
Thomas Snell.	John Green.
John Nelson.	James Porter.
Josiah Clarke.	Samuel May.
Seth Alden.	David Peabody.
George Allen.	Winthrop Morse.
Isaac R. Barbour.	J. S. Clarke.

Nov. 29.

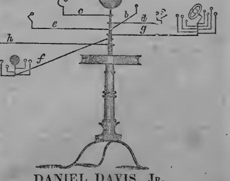
PUBLICATIONS OF MASS. S. S. SOCIETY.

CLASSIFICATION.

THE Publications of the MASS. SABBATH SCHOOL SOCIETY may be divided into 14 general classes. Most of these classes, however, contain a great variety of reading, and might be subdivided into several smaller classes. The general divisions are as follows:

Memoirs of children, 14—Do. of youth and adults, 10—Scripture Biography, 10—Scripture narratives, illustrations, &c., 20—Missionary books, 22—Works on the various benevolent societies of the day, 8—Works on Theological and doctrinal subjects, 8—Narratives and miscellaneous incidents, 22—Miscellaneous, 10—Question Books and Catechisms, 13, of which 6 are designed especially for Infant Schools—Hymn Books, with music, 2—Periodical, 4 bound vols.—Cards, 50—And, also, maps, class papers, Librarian's Blank Book, and Teacher's Monthly Report. C. C. DEAN,

Nov. 29. *Depositary*, 13 Cornhill.



DANIEL DAVIS, JR.

NO. 11 Cornhill, Boston, Manufactures and keeps for Sale, PHILOSOPHICAL AND CHEMICAL APPARATUS, to illustrate the various departments of Science.—Including Mechanics, Pneumatics, Hydrostatics, Optics, Astronomy, Electricity, Galvanism, Electro-Magnetism, &c.

*** Schools, Academies, Teachers and Professional men supplied on reasonable terms. Nov. 29.

POETRY.

For the New England Spectator.

Tract Visitation.

BY W. B. TAPPAN.

How simple, godlike, the device that brings
The thoughts in contact with eternal things!
Such is the Tract, whose silent power is seen
As kindly dew upon the margent green.
Such is the monthly call, when counsel given
Confirms the faint, the erring leads to Heaven.
And not to opulence confined, that goes
To the low dwelling, redolent of woes,
Searches out want—unwearied, by the bed
Of sickness kneels, and bathes the aching head;
And points the dying to a better shore,
Life's ocean passed—where storms shall vex no more.
I've seen the hovel, o'er whose threshold, ne'er
Came minister of Christ. No herald here
Had crossed to bind the broken hearted up;
Its inmate drank of misery's bitter cup:
And the gay, smiling world knew not his grief—
Yet came an angel, seeming, with relief.
She, with a TRACT, her passport—entered there,
And soothe thed sufferer; lightened every care;
And having won his love, her errand gave
Of Him who only can the sinner save.
Her converse, prayers, were blest, and he, the *rod*
Had failed to move, by *love* was brought to God.

Music in Schools.

A correspondent of the Medical and Surgical Journal of this city, conducted by Dr. J. V. C. Smith, publishes the following article on "Music in Schools," considered in its relations to health.

The circumstances under which children attending schools are, by the necessary regulations, unavoidably placed during school hours, are very remarkable; and though they have often occupied the attention of the physiologist, are still too much neglected. Here we have the children kept for a fourth or fifth part of the twenty-four hours as nearly motionless, so far as their bodies are concerned, as the efforts of the instructers, striving against the impatience of nature and of their inclinations, can make them. There are intermissions of this constraint, indeed, which are arranged as judiciously, without doubt, as the present system will admit. But these occasional outlets for the accumulated energies of the body, though invaluable, are not what we should desire. They are altogether too short to answer the desired end; and, again, the impetuous and unnatural activity with which the interval is filled up, is as inconsistent with the perfection of the vital processes, as the opposite extreme. The grand desideratum, therefore, if it be necessary to continue the time of confinement at school the same as now, must be something to relieve the dulness and oppressive inactivity of school hours on the one hand, and thereby moderate on the other hand the violence of excitement and exertion during play hours. This desideratum the introduction of singing promises, at least in some small measure, to supply. And the advantages of even a small acquisition in this way, if it becomes general (and for this I have no fear), will be incalculable. Nor will the gain of healthy exercise and relaxation be so small as we should at first view suppose. Under the circumstances of the schoolroom, the mere change of situation and object of attention is something; but that the absolute exercise—the consumption of nervous and muscular energy in even half an hour of disciplinary practice in singing, is very considerable, no one will deny who is acquainted with the modern thorough mode of teaching. Few kinds of exertion call into action so much muscle at once as singing; which brings into moderate action (these muscles being designed never to be exhausted, cannot be urged to violent effort) all the principal and auxiliary muscles of respiration. At the same time the viscera both of the thorax and abdomen, are all subjected to a vigorous action in the highest degree salutary and natural. This must be a great relief and aid to the vital functions when embarrassed by the constrained positions of the schoolroom.

Again, there seems nothing irrational in the position assumed by the advocates of singing, that it fortifies the lungs, when not already morbidly disposed against disease; on the contrary, it is highly probable that the noted increase in their capacity, and the temporary vigor confered by it, may be connected with a permanently improved development, by which fatal diseases shall be resisted. We must add to these advantages of singing in schools, the peculiar manner in which it exercises and awakens the attention, and the pleasant, yet harmless exhilaration which it must afford, thus acting like a safety valve upon the animal spirits, otherwise waiting to explode in uproar and mischief. The moral effects which must follow in the execution of the proposed plan, from the union of voices in harmony, as opposed to discord, well deserves attention; but they cannot probably be fully appreciated till seen and felt. The subject at present might seem one of local interest only, but I conceive it to be far otherwise. I confidently look upon the experiment here as a starting point, from which will proceed results that will rapidly become as universal as they will be important in their bearings.

Baxter and Bunyan.

By Sir James Mackintosh.

The sufferings of two memorable Dissenters, differing from each other still more widely in opinions and disposition, than in station and acquirement, may be selected as proofs that no character was so high as to be beyond the reach of this persecution, and no condition so humble as to be beneath its notice. Richard Baxter, one of the most acute and learned, as well as pious and exemplary men of his age, was the most celebrated divine of the Presbyterian persuasion. He was so well known for his moderation as well as his general merit, that at the Restoration he was made chaplain to the king, and a bishopric was offered to him, which he declined, not because he deemed it unlawful, but because it might engage him in severities against the conscientious, and because he was unwilling to give scandal to his brethren by accepting preferment in the hour of their affliction. He joined in the public worship of the Church of England, but preached to a small congregation at Acton, where he soon became the friend of his neighbor, Sir Mathew Hale, who though also a magistrate of great dignity, avoided the society of those who might be supposed to influence him, and from his jealous regard to independence, chose a privacy as simple and frugal as that of the pastor of a persecuted flock. Their retired leisure was often employed in high reasoning on those sublime subjects of metaphysical philosophy to which both had been conducted by their theological studies, and which, indeed, few contemplative men of elevated thought have been deterred by the fate of their forerunners from aspiring to comprehend. Honored as he was by such a friendship, esteemed by the most distinguished persons of all persuasions, and consulted by the civil and ecclesiastical authorities in every project of reconciliation and harmony, Baxter was five times in fifteen years dragged from his retirement, and thrown into prison as a malefactor. In 1669, two subservient magistrates, one of whom was steward of the Archbishop of Canterbury, summoned him before them for preaching at a conventicle. Hale, too surely foreknowing the event, could scarcely refrain from tears when he heard of the summons. He was committed for six months; and, after the unavailing intercession of his friends with the king, was at length enlarged in consequence of informalities in the commitment. Twice he afterwards escaped by irregularities into which the precipitate zeal of ignorant persecutors had betrayed them. Once, when his physician made oath that imprisonment would be dangerous to his life, he owed his enlargement to the pity or prudence of Charles II. At last, in the year 1685, he was brought to trial for supposed libels, before Jeffreys, in the Court of King's Bench, where his venerable friend had once presided, where two chief justices, within ten years, had exemplified the extremities of human excellence and depravity, and where he whose misfortunes had almost drawn tears down the aged cheeks of Hale, was doomed to undergo the most brutal indignities from Jeffreys.

The history and genius of Bunyan were as much more extraordinary than those of Baxter, as his station and attainments were inferior. He is probably at the head of unlettered men of genius, and perhaps there is no other instance of any man reaching fame from so abject an origin; for the other extraordinary men who have become famous without education, though they were without what is called learning, have had much reading and knowledge, and though they were repressed by poverty, were not, like him, sullied by a vagrant and disreputable occupation. By his trade of a traveling tinker, he was from his earliest years placed in the midst of profligacy and on the verge of dishonesty. He was for a time a private in the parliamentary army; the only military service which was likely to elevate his sentiments and amend his life. Having embraced the opinions of the Baptists, he was soon admitted to preach in a community which did not recognize the distinction between the clergy and the laity. Even under the Protectorate he was harassed by some busy magistrates, who took advantage of a parliamentary ordinance excluding from toleration those who maintained the unlawfulness of infant baptism. But this officiousness was checked by the spirit of the government; and it was not till the return of intolerance with Charles II. that the sufferings of Bunyan began. Within five months after the restoration, he was apprehended under the statute of the thirty-fifth of Elizabeth, and was thrown into prison, or rather into a dungeon, at Bedford, where he remained for twelve years. The narratives of his life exhibit remarkable specimens of the acuteness and fortitude with which he withstood the threats and snares of the magistrates, and clergymen, and attorneys, who beset him. He foiled them in every contest of argument; especially in that which relates to the independence of religion on civil authority, which he expounded with clearness and exactness, for it was a subject on which his naturally vigorous mind was better educated by his habitual meditations than it could have been by the most skilful instructer. In the year after his apprehension, he made some informal applications for release to the judges of assize, to whom his petition was presented by his wife, who was treated by one of them, Twisden, with brutal violence. His colleague, Sir Matthew Hale, listened to her with patience and goodness; and with consolatory compassion pointed out to her the only legal means of obtaining redress. It is a singular gratification thus to find a human character, which if it be met in the most obscure recesses of the history of a bad time, is sure to display some new excellence. The conduct of Hale on this occasion can be ascribed only to strong and pure benevolence; for he was unconscious of Bunyan's genius, he disliked preaching mechanics, and he partook the general prejudice against Anabaptists. In the long years which followed, the time of Bunyan was divided between the manufacture of lace, which he learned in order to support his family, and the composition of those works which have given celebrity to his sufferings. He was at length released, in 1672, by Barlow, Bishop of Lincoln; but not till the timid prelate had received an injunction from the Lord Chancellor to that effect. He availed himself of the indulgence of James II. without trusting it; and died unmolested in the last year of that prince's government. His "Pilgrim's Progress," an allegorical representation of the Calvinistic theology, at first found readers only among those of that persuasion, gradually emerged from this narrow circle, and by the natural power of imagination over the uncorrupted feelings of the majority of mankind, at length rivaled Robinson Crusoe in popularity. The bigots and persecutors sunk into oblivion; the scoffs of wits and worldlings were unavailing; while, after the lapse of a century, the object of their cruelty and scorn touched the political sympathy as well as the piety of Cooper; his genius subdued the opposite prejudices of Johnson and of Franklin, and his name has been uttered in the same breath with those of Spenser and Dante.

The Aged Negro.

About half a century since, perhaps more, perhaps less, a church was organized in one of the towns of ——, which flourished, and its numbers greatly increased. After a while, the pastor died; one and another of the members removed to other parts of the country—some returned to the beggarly elements of the world; and some went to that rest which remaineth for the people of God. The house of worship fell into decay, the doors were broken from their hinges, and the birds of the air built their nests upon the deserted walls. The pulpit bowed to its fall, and utter desolation reigned where once the praises of Zion's King had resounded. Near by, rose a grog shop; and it soon became the Sunday resort of the young and old in the vicinity. In that neighborhood, lived a wealthy gentleman, who had one son, a youth of great promise. This youth was in the practice of spending his Sabbaths with other young men at the grog shop above named, though it has not been said that he ever was guilty of any out breaking immorality. One Sabbath, as he was going to the general place of rendezvous, when passing the old meeting house, he saw an old gray headed negro sitting on one of the benches. A degree of superstitious fear came over his mind, and an impression was produced which rendered the society at the grog shop irksome, and he soon returned to his father's. On the next Sabbath, as he was again passing the old house, he saw the old negro, again seated on a bench, leaning his head on the top of his staff. Riding up to a window, he inquired of the old man what he was doing there, "Get down, young master, and come sit down, and I will tell you," was the reply. He accordingly went in, and took his seat by the side of the old man, whom, by this time, he recognized as the aged servant of a neighboring planter.

"Thirty years ago," proceeded the old man with deep emotion, "I used to come to this house of a Sunday, to meet God and his people; and precious times we have had here. This house used to be filled with professed Christians, engaged in the service of God, and anxious sinners inquiring the way to be saved. In that old pulpit now leaning, ready to fall, used to stand the servant of God, telling us the precious truths of the gospel of Jesus. Now he is dead; some of the members have moved away; some gone back to the world, and some are dead—while the old house is ready to fall. Young master, I used in those days, to come here to meet God; I have come here to day, to meet Him in his house; and he has met with me—He is here now." The aged man then respectfully, yet earnestly, pressed upon the youth the importance of religion and the danger of neglect. —"Young master, you see my head; it is white: I was once young like you: I am now old, and shall soon die; you will die too. Are you prepared?" The young man wept and the old Christian proposed that they should kneel down and pray for the salvation of his soul. They knelt down, and *God was there.* During the ensuing week the young man was greatly distressed, and early the next Sabbath morning, repaired to the old church to meet the old negro, who preached Jesus to him as the way, the truth and the life. In a few days, the young man obtained a hope, and by his exertions and the blessing of God's grace, an extensive revival of religion very soon commenced. A new Church was soon organized, the old house was repaired, a minister settled, and many were converted to the faith as it is in Jesus. As one of the fruits of that revival, six individuals of that neighborhood, entered upon the work of the ministry, and the Lord greatly blessed their labors. One individual, connected at this time, became afterwards the governor of a State, and died, after a life of usefulness, as the righteous die. The above narrative, it is believed, is substantially correct. The facts were communicated to the writer, a few days since, by a person who was understood to say, that he received them from some who were themselves the subjects of the revival. Comment is unnecessary, and each reader can make his own reflections.—*Watchman of the South.*

Causes of Sickness.

BY AMASA WALKER.

The majority never inquire by what means they have been made sick; what law of nature they have violated, by which disease has come upon them; but they content themselves by thinking and saying that "Providence afflicts them, that their sickness has been SENT!" Ignorance is the prolific mother of superstition, and the great destroyer of mankind for time and for eternity. Let me not be understood as denying or doubting the superintendence of Divine Providence, for I rejoice in recognizing and trusting in it; but while I do so, I fully believe that if I put my hand in the fire, I violate one of the laws of nature, and it will be burned; and that if I violate knowingly or ignorantly, in my diet, exercise, or general regimen, any other law of my physical nature I shall certainly suffer for it; and that it is little less than blasphemy to attribute to "Providence" that which Providence, without the interposition of a miracle, could not prevent.

I believe then that it well becomes us to inquire into every case of illness or indisposition that comes within our observation, and if possible trace the minute circumstances attending it. By so doing we shall doubtless discover some fact that will corroborate the truths of our science, satisfy our own minds, and perhaps convince others.

Probably there is not a case of sickness which if we could fully know all the previous character, history and condition of the patient, might not be satisfactorily traced to the violation of some of the great laws of life. Every instance which can be so traced, becomes a useful lesson, and cannot fail to have an influence on those who observe it. Acting under this impression I have collected several facts in relation to sundry cases of illness that have recently occurred in one of the interior towns of this commonwealth, and take the liberty to present them to your consideration this evening. I will premise that these cases occurred in one of the most healthy towns in the county of Worcester, situated in a very elevated district of country.

A. B.* was an athletic boy, 4 years old. The boys in the neighborhood constructed a little oven out of doors, and baked green apples and ate them. This boy ate all he chose. For ten days previous to his attack he exhibited premonitory symptoms of disease, was exceedingly nervous and irritable, and though generally amiable, became excessively querulous and ferocious. This was noticed by many persons that observed him, who thought his conduct quite unaccountable. The boy continued all this time to eat the unwholesome fruit. He was finally attacked with vomiting and purging, attended with extreme nervous excitement, and subsequent convulsions, then bloody discharges with tenesmus, great restlessness, could not be kept in bed except by opiates, lived about seven days, and died a skeleton, worn out by the disease.

On this case allow me to remark that the inquiry naturally suggests itself, might not this child's life, in all human probability, have been saved, if the parents had been well informed on physiological and pathological subjects? They were indeed amongst the most respectable and intelligent people in the town, but to this science they had never given their attention, and probably regarded it with indifference, perhaps, as is too common, with disgust. Now had they been aware of the nature and cause of disease, would they not have taken the alarm as soon as they discovered those symptoms of nervous irritation which presented themselves many days before the final and fatal attack? And as soon as such discovery was made, would they not have inquired strictly and anxiously for the cause; and having discovered it, as they might easily have done, would they not have placed the child under a careful surveillance, a rigid system of diet, until the symptoms disappeared? Certainly. And yet the child is allowed to go on a week or ten days with these alarming indications upon him, until nature can no longer hold out, and gives way to convulsions and final dissolution.—*Graham Journal.*

* Names and even the true initials are with-

The following is an extract from the beautiful address delivered by Judge *Canonge*, at the opening of the criminal court, New-Orleans, on the 6th inst:—

"In opening a solemn session, I feel the necessity equally as a citizen and a judge, to direct your full attention to the scourges which demoralize and desolate our country; you must have already anticipated me. I mean drunkenness and the concealed wearing of weapons, the false and unnatural point of honor. These are the evils I would denounce. Is it possible that in a civilized country such crying abuses are constantly encountered? How many individuals have given themselves up to such culpable habits? Devoted to business, requiring the perfect exercise of their mental faculties—how many just entering on the career of life—how many declining into the vale of years, have sacrificed themselves to these shameful excesses! Yet we find magistrates and juries hesitating to expose crimes of the blackest dye to eternal contempt and infamy, to the vengeance of the law.

As a Louisianian parent, I reflect with terror that our beloved children, reared to become one day honorable and useful citizens, may be the victims of these votaries of vice and licentiousness. My courage quails, when I contemplate the perils which environ the offspring of every inhabitant of the country. You will pardon an emotion belonging rather to a father than a magistrate and a citizen, when you remember that after having spent an entire existence in inculcating on the youthful hearts of our children the virtues which will endear them to their fellow men—the knife of an assassin or the ball of a duelist may cut them short in a career of usefulness and enterprise. This must not be. The legislature must take cognizance of these dreadful evils. To that body belong the proper provisions for their extermination. Without some powerful and certain remedy, our streets will become butcheries, overflowing with the blood of our citizens. It is time that a state of things shocking to humanity should cease, and it is your duty to take the steps necessary to the eradication of the evil."

New-England Truss Manufactory.

THE Subscriber respectfully informs the citizens of Boston and its vicinity, that he continues to manufacture TRUSSES of EVERY DESCRIPTION, at his residence, at the old stand, opposite 264, No. 305 Washington street, entrance in Temple Avenue, up stairs. All individuals can see him at any time, at the above place. Having had eighteen years experience, in which he has afforded relief to about 1500, for the last three or four years, all may rest assured of relief, who call and try Trusses of his manufacture. He has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture, at the Charlestown Poor House, of which his father, Dea. Gideon Foster, is keeper, and has been the Keeper for more than twenty-two years;—and he is now confident he can give every individual relief, who may be disposed to call on him.

He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.

The public are cautioned against the many Quacks, who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the twenty years past, from different patent manufactories, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur, and he has on hand as good Trusses, and will furnish any kind of Truss as cheap, as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange it until they are well suited without extra charge.

J. F. C. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those that the late Mr. John Beath of this city formerly made, together with the Patent Elastic Spring Truss, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure)—they can be worn day and night; improved hinge and Pivot Truss; Umbilical Spring Trusses made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which, persons troubled with a descent of the rectum, can ride on horseback with perfect ease and safety. Mr. F. also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps, and Back Boards are always kept on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if they do not suit them after a fair trial, they can exchange for any of them: Dr. Hull's; Read's Spiral Truss; Rundell's do; Farr's do; Salmon's Ball and Socket; Sherman's Patent; French do; Marsh's Improved Truss; Bateman's do; Shaker's Rocking Trusses; Hentzleman's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The Subscriber makes and keeps on hand, Steeled shoes, for deformed and crooked feet and is doing this every week for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at the manufactory. He likewise informs individuals, he will not make their complaints known to any one, except when he is permitted to refer to them; and it is a great misfortune, and young persons do not want their cases known. Any kind of Trusses repaired at short notice, and made as good as when new.

Ladies wishing for any of these instruments will be waited upon by Mrs. Foster at their houses or at the above place.

That the public may be satisfied of his ability, he refers them to the certificate of Dr. Warren, received more than two years since; also from Dixy Feere, East Boston.

JAMES FREDERIC FOSTER.

Boston Jan. 21, 1838.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skilful workman in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster to supply the deficiency occasioned by the death of Mr. Beath. After some months of observation of his work, I am satisfied that Mr. Foster is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself therefore called on to recommend him to my professional brethren and to the public as a person well fitted to supply their wants in regard to these important articles.

JOHN C. WARREN.

This is to certify that I have been afflicted with a bad Scrotal Rupture for the last ten years, and was operated by the first Physicians in Europe, and in St. Bartholomew's Hospital in London, that I have worn trusses of all descriptions. My father, being a man of wealth, expended more than £200 for me for Trusses and Medical attendance, without affording me any relief. Having used Mr. J. F. Foster's Trusses this last year, I would inform the public that I have been greatly relieved by the use of them, and would recommend all persons suffering from "Hernia," to Mr. F. DIXY FEERE.

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UNION ANNUAL.

A FEW copies only, which remain of the Union Annual, may be had at the Depository, 22 Court street, at $1 50.

This is the only Annual as yet prepared with a view to interest Sunday school teachers, and young persons connected with Sunday schools. For those it is a very appropriate present, and at the same time is suitable for the parlor as a religious Souvenir. The articles, 23 in number, are from the pens of popular American writers, and the seven steel engravings are from the burins of Longacre, Wright, Munford, Graham, and other distinguished artists. The vignette, among which is the "Sunday School Teacher's Dream," (alone worth the price of the book) by their valuable character, will cause the Union Annual to be read and studied long after the particular year for which it was prepared, has passed away.

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WM. B. TAPPAN, *Agent Am S. S. Union.* Nov 22

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THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY. Published by DAVID CAMBELL, 9, Washington St. Boston. The 20 vol. of this work will commence the 1st of Jan. 1838, and be issued once in two weeks; each No. containing 16 pages, octavo. The whole 26 Nos. making a volume of 416 pages. Price $1 50 a year, or if paid in advance, $1 will be received.

The publisher offers the remaining numbers of the present vol. gratis, to all who will forward their names as subscribers for the 2d vol. Nov. 15

A WORD TO THE SUBSCRIBERS OF THE SABBATH SCHOOL VISITER.

ALL our subscribers understand, that a portion of the means by which the Mass. Sabbath School Society is enabled to carry forward its operations, is derived from the income of THE VISITER. Every one who neglects to pay his subscription, of course deducts so much from the funds of the society. And every subscriber who wishes to discontinue his subscription, and does not give notice till two or three numbers have been sent, also deducts the same amount, because the whole volume being broken, is lost to the Society. From the fact that losses, of the kinds here mentioned, are yearly increasing, we have felt that the interests of the Society demanded the following arrangements, viz: TO SEND THE VISITER, after the close of the present volume, TO NO ONE, except ing agents and clergymen who are life members, UNLESS PAID FOR IN ADVANCE. Agents must make their payments within six months, or they will be required to pay half of their annual commission.—After the reasons given above, our friends will certainly approve of this arrangement; and we trust, all of them will extend their approval, by transmitting their subscriptions to the subscriber, as early as the last week in December, 1837, or the first week in January 1838. An edition of 10,000 copies has been printed the present year, several hundred of which have not been circulated. May we not expect that an edition of at least 10,000 copies will be demanded the coming year?

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june 28 N. ROG...

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NOTE. None can be received on the Sabbath, and ...

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Aug. 16, 1836. y

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AND Missionary Annual. Edited by Rev. John A. C... This splendid Annual contains contributions from J... Montgomery, Rev. Robert Philip, Mrs. Opie and others. England, Rev. John S. Stone, Rev. Dr. Humphrey, Rev. Wilkinson, Rev. Geo. Cheever, Rev. Dr. Tyng, Mrs. Sigourney, Miss Gould and many others. Just received by WHIPPLE & DAMRELL,

Nov. 8. No. 9 Cornhill

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